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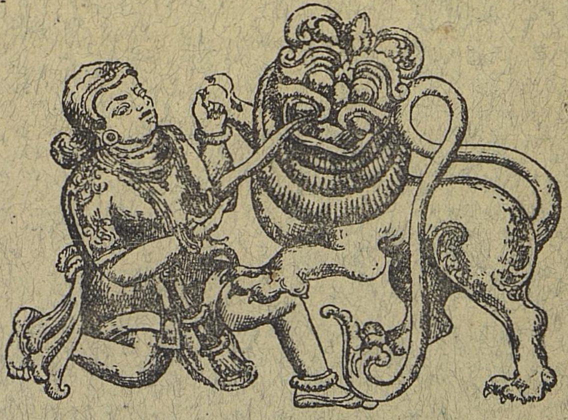

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EDUCATION IN THE VEDIC AGE

BY PROF. C. KUNHAN RAJA, M.A., D.Phil. (Oxon.)

THE eleventh section in the first book of the Taittiriya Upaniṣad is one of the best known portions in the entire Upaniṣadic literature. Its importance does not consist in the elucidation of any mystic or abstruse metaphysical problem. The section contains the instruction which a teacher gives to the disciple at the termination of his studies. To understand the full significance of this section, it is necessary to examine certain other points.

The disciple takes up his residence in the house-hold of the teacher for study after the ceremonial called the Upanayana or "bringing near (a teacher)". This is the start of the higher studies, after the student has finished his elementary education at home. From the nature of the course of study which the student is expected to go through in his teacher's house-hold (the *Gurukula*) it can be found that what is called the elementary education must have been of a very high standard. In the course of this Upanayana ceremony, the prospective disciple is told that he has become a Brahmacārin (*Brahmacāry asi*) and that he should study the Veda placing himself under the control of the teacher

(*ācāryādhīno vedam adhīṣva*). After this ceremony, he takes up his residence in the house-hold of the teacher, until he finishes his studies.

The life in the Gurukula was regulated by very rigid disciplines, regarding food, sleeping, bath etc. It is usually held that education in ancient India was conducted in the āśramas of the ṛṣis in the forests, far away from the buzzle of life, in the peaceful surroundings of the simple nature. There is no doubt about the fact that the ṛṣis performed their penance in the hermitages in the forests and that such ṛṣis had a large number of disciples residing in their forest settlements. But there is no reason to believe that such hermitages were in inaccessible forests, completely cut away from the civic life of the country in cities and in villages. The ṛṣis themselves frequently visited the cities and gave counsel to the kings when the latter had doubts on administrative matters. The kings on their part visited the hermitages and paid homage to the holy residents of the forests. What there was in the hermitages was only peace; but there was no absence of contact with the normal life of man in the cities and in the villages.

Further one of the duties of a disciple was to beg and to earn the day's food for the teacher and for the residents of the Gurukula. If the disciples lived in the forest settlements, completely cut off from the life of the nation, from whom were they to beg? Begging is impossible in the forests nor can they have been begging food in the cottages of hunters and other forest-dwellers. The only possible conclusion is that the ṛṣis had their āśramas in the country parts, removed from the big cities. There must have been vast tracts of land shaded and protected by groves of trees. They mostly chose such places on banks of rivers or by the side of lakes. Perhaps, they were on the highways between cities, and the kings could easily reach the āśrama gates driving in their chariots. The disciples could go to the villages or even to the cities during the afternoon hours and earn the day's food for the inmates of the Gurukula by begging in the villages and in the cities and then return to the āśrama in the evening, in time for the evening rituals.

There is no reason to believe that all educational institutions were situated in the forests. The people in the villages and in the cities needed the services of purohits or priests. There were temples in the villages and in the cities and there must be persons to perform the rituals in the temples. Thus the likelihood is that the temples and the house-holds of such purohits were also educational institutions. The students in the villages and in the cities took up their residence with the teacher of his own village or city, or they often migrated to other places for training under a particular teacher. Whatever it may be, the students were not cut off from the homes and from the parents or from the life of the people. Further they had plently of holidays during their term of study. But they were entirely under the direction of the teachers and they returned to their homes only at the end of their education.

The course of this education was for a period of twelve years. The Upanayana ceremony was at the age of eight. Normally a student finished his studies during this period. Some could finish it in a shorter time; some could not finish it in time. At the end of the period of study, the disciples were put under three classes, namely *vidyāvratasnātakas* (who finished the study in the prescribed time), *vidyāsnātakas* (who finished the study in a shorter time) and *vratasnātakas* (who could not finish the prescribed course during the allotted time). But no one could escape from undergoing the course. This higher education was compulsory. This is the highest education which the students could get at that time and the standard was very high.

The Veda itself says that this higher education is compulsory for every citizen whether he be a Brāhmin, a Kṣatriya or a Vaiśya. There is the passage in the Veda, "one shall study his Veda" (*svādhāyo'dhyetavayḥ*). It must not be supposed that Veda here means the mere basic text. The term means the basic texts along with all the auxiliary subjects needed for its proper understanding.

Thus the students had to study grammar so that they could correctly understand the texts and also correctly express themselves.

To speak correct language and to understand literature correctly were considered as marks of proper breeding for a gentleman and in the Vedic age, those in charge of education paid special attention to this side of a citizen's training, as a necessary equipment for respectable citizenship. Apart from the language being correct, the pronunciation had to be chaste and pure, and therefore phonetics also formed a part of this compulsory general education. The exact significance of a word can be understood only through etymology. Prosody was a necessary aid to understand poetry. Thus these two subjects also were taught. Ability to calculate the seasons and the relative positions of the sun and the moon and the constellations during the year was also a necessary equipment for every citizen and so astronomy was also included in this general plan of education.

Apart from these five subjects, the *dharmaśāstra* was the most important compulsory subject which every student had to study. *Dharma* consisted of worship of the gods in the form of sacrifices, of the consecrations in the form of domestic or *Gṛhya* rituals like the initiation (Upanayana) and marriage, and of civic law. Thus *dharma* correspondingly came under the *Śrauta*, the *Gṛhya* and the *dharma* literature (this last in the narrower sense of civic law). The actual Vedic texts were taught to enable the citizens to participate in the *Śrauta* and in the *Gṛhya* rituals. For this purpose it was perhaps enough if the disciples were taught to recite the Vedas by heart. But the association of grammar and etymology along with this study shows that they had to learn the meanings of the Vedic texts as well. Otherwise grammar and etymology has no purpose.

It was necessary that the citizens should know what they have to do and why they have to do it. A mere mechanical process does not constitute a full life of the citizen. When a citizen recites a passage during a ritual, he should also know what he is reciting. This was considered necessary during the Vedic age as an important accomplishment of every worthy citizen. Enlightenment, understanding and discrimination in every detail of life were as much expected of a citizen as conformity with certain forms in life. A ritual loses its importance in national life if it is allowed

to deteriorate into an empty form. To keep up the spirit of the religion, every citizen was expected to know the full significance of the various rituals prescribed in his religion. In this respect there was to be no difference between a purohit and a layman ; all must know the meaning of the religious rituals and their significance.

Apart from this religious aspect contained in the *Śrauta* and the *Gṛhya* rituals, there was the civic aspect of the Vedas. Here also every citizen was expected to know the civic law fully. As a citizen a man has to obey a very complicated system of law. The stability of the State and of the society and the continuance of the civilization call for such an enlightened respect for law from every citizen. It is not enough if they simply know that law should be obeyed by every citizen. They must know all the pros and cons of it. The purpose of the compulsory high education enunciated in the Vedic passage, "one shall study his Veda" is to satisfy the disciples' desire to know (*jijñāsā*). The disciple is not merely told what the Veda (*i.e. Dharma*) meant. The entire subject is fully analysed and debated. Even a question like this, namely, "Why can we not say that the entire system of law is a fraud or lunacy ?" is not precluded. It is as much an open question in the educational course as the meaning of a particular passage. Every question is admitted if the question is rational. Questions of belief did not arise under compulsion. As a matter of fact, the first question raised in the *Mīmāṁsā* is the validity of the Vedas. No one was asked to believe what he was told. He believes only when to his full satisfaction every possibility of a doubt is removed. What is said about philosophical knowledge, "one should see the Self ; should hear about Him ; should debate about Him ; should contemplate on Him" applies equally well to the knowledge of *dharma*. When the disciple leaves the teacher he is fully convinced about the value of law in man's social life and its importance in the matter of perpetuating civilization. He understands what truth is ; it becomes a conviction with him. Thus every citizen comes out of the Gurukula devoted to truth and to *dharma*. The knowledge of truth and of *dharma* is not the prerogative of any particular community or any particular individual. No one is denied that privilege. On the other hand it was

obligatory on every citizen to know truth and law. Everyone can and must think for himself. On account of the liberal education he has received in his Gurukula under the teacher, he becomes a devotee of truth and *dharma*; he dedicates his whole life to them. When Śri Kṛṣṇa told Arjuna in the Gīta that knowledge must come from courageous questioning (*pariprasna*) and advised him to consider everything quite fully and then to do as he chose (*vimṛśyaitad aśeṣena yathecchasi tathā kuru*), he was addressing a citizen who had that standard of high education.

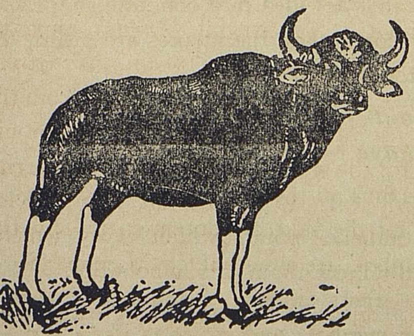
Thus it is no wonder that at the end of his education, the disciple receives from his teacher the final advice in the form in which it is recorded in the passage of the Taittiriya Upaniṣad referred to at the beginning of this paper. The opening passage of the section is "Speak the Truth; live according to Dharma". This is not a mere formal admonition. The whole purpose of education in the Vedic age was to make a man devoted to truth and to *dharma*. This Vedic ideal of education is preserved in the *Mīmāmsa Śastra* which is divided into *Pūrva* or former and *Uttara* or latter. The first deals with an inquiry into *dharma* (*athāto dharmajijñāsā*) and the second deals with truth (*athāto Bhrahma-jijñāsā*). *Dharma* does not mean merely the *Śrauta* and the *Gṛhya* rituals. It includes civic law as well, and this is contained in the *dharmasūtras*. So at the end of such an education there cannot be a more appropriate motto for a disciple leaving his Gurukula and entering on his life as a citizen than what is contained in "Speak the Truth; live according to Dharma".

The disciple is asked not to ignore his studies in later life (*svādhyāyān na pramaditavyam*). Truth and *dharma* must be maintained throughout his life (*satyān na pramaditavyam*; *dharmān na pramaditavyam*). He should not drop down from the high level of civilization (*kuśalān na pramaditavyam*). He should not ignore his *dharma* or truth for the sake of his personal prosperity (*bhūtyai na pramaditavyam*). In this way the final advice continues and covers a large number of points which every worthy citizen is expected to adore and adhere to in his whole life.

The teacher knows that no education can be complete and final. The education is only a preparation. All the events in a life cannot

be foreseen and be prepared for in advance. Doubts are sure to arise in later life in individual cases. In such cases if he is not able to find out a solution, then in matters of activities in life he follow the representative citizens, and in matters of interpretation seek their guidance. This is the final advice.

There are many more points that deserve careful consideration as arising out of the passage in the Taittiriya Upaniṣad. Education was free. At the close of the education, after the disciple has returned to his home, he is free to contribute any money according to his capacity and according to his inclinations for the up-keep of the āśrama (*ācaryāya priyam dhanamā hṛtya*). The education was full, and comprehended the needs of both the body and of the intellect. The disciples were taught to use their hands in the ordinary affairs of life, like cooking and tending cows, as much as they were taught to apply their intellect in solving abstruse problems about truth and *dharma*. Thus Dilīpa, Naḷa, Bhīma, Nakula and Sahadeva could acquit themselves in their manual service with equal credit as they could do in their council chamber or in the field of battle. Education of this high standard was obligatory without any difference of caste. Women too received high education. My purpose in this paper is to explain the appropriateness of the opening passage in the Taittiriya Upaniṣad, "*Speak the Truth: live according to Dharma.*"



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SYMBOLISM IN THE INDIAN ART

BY P. SHAMA RAO, B.A., B.L.

SYMBOLISM, especially in Indian Art, is rather an abstruse subject, but has to be studied and digested like the doctor's pill, before one gets over the disease of ignorance. It cannot be understood clearly till a thorough knowledge of our religious literature, more especially, the Vēdas, the Vedāṅgas, the Upaniṣads and the Purāṇas and the Bodhisattva literature of the Buddhists and the Tantras of the Jains is attained. The subject of Iconography of all lands is but a symbolic representation of the various ideas of the deities and their attributes, conceived by men from time to time. Symbolism, therefore, becomes a history, as it were, setting out the means employed by man for a concrete portrayal of his abstract conceptions of God—His attributes, and His manifestations as well. Being finite with his own limitations of time, place, and circumstance, he cannot rise to any abstract idea straight away. He builds his abstraction in the first instance upon the basis of his own finite self and its experiences; and projects, at the start, his own *guṇas* or characteristics, such as, goodness, mercy, beauty, pity, cruelty, anger, kindness, love and hate etc. into the ideas of others. Thus on these finite and concrete steps he seeks to rise to higher things. He radiates not only his personality, but also his thoughts. When he has attained to an abstraction, it may not be necessary for him to think of concrete symbols, to represent his abstract idea unto himself: but, it becomes necessary for him to think of them, to represent the abstract idea in a concrete shape, for others. Darśaṇōpaniṣad lays down that the images are meant for the teaching of the ignorant; for it says,—

"*Śivamātmani pasyanti pratimāsu na yoginaḥ,*
Ajnānām bhāvanārthāya prathimāḥ parikalpitāḥ."

which means, "The yogins see Śiva in the self, not in the images; the images have been created for the sake of contemplation by the ignorant". In other words, symbols are essential for the propagation of the invisible conceptions into others' minds. Language is such a symbol; gesture is another such symbol; and music is also a symbol

of no less importance. That we rise from the concrete or the finite to the abstract or the Infinite, or in other words, that we make the finite interpret the Infinite, is a truth expressed as long ago as creation began. Īśāvāsyōpaniṣad says,

> "*Sambhūtimca vināśamca yastadvedō bhayamsaha ;*
> *Vināśena mṛtyum tīrtvā sambhūtyāmṛta maśnute.*"

meaning, "The Real and the Unreal, he who knows them, both together, crosses Death, through the Unreal, and attains Immortality through the Real." God, in the purest and highest abstraction has no qualities or attributes. He is how we make Him. He is *Nirguṇa Sat-Brahma*.

These ideas of abstraction are primarily devotional and philosophical, and are "remote from the tendencies of modern life." In the realm of love and spirituality, these abstractions centre round the non-physical attachment between Rādha and Kṛṣṇa, which has been so gloriously celebrated by the Indian artist in his pictorial representation of the *Nāyikā* lore. In the philosophical realm, the yogic beatitude, is figuratively described as a 'flame in a windless night', and the yogic detachment, is sublimely expressed in the statement *Padmapatra Mivambhasa*,—like a drop of water on a lotus leaf, and these ideas are evidenced by the potent statues of Buddha at Anūrādhapura, Sarnāth, Magadha, Lalitagiri, Udayagiri and other places and the Dhyāniśiva at Elephanta. They are monuments, in stone, of these grand ideas, and would illustrate to the Westerner the truth of Wordsworth's saying, 'Emotion recollected in tranquillity'. These are expressive of the static equilibrium of science. Its dynamic state is best expressed by the Natarāja image in the Madras Museum. Not even Praxilites excelled the Indian artist who symbolised destruction and creation in the same breath with such a unity, vitality, and rhythm. Laocoon is but coarse and rudimentary.

Now, what exactly are the ways and means by which we could set out ideally these conceptions of love and life, of growth and decay, of destruction and creation, and the progress of the individual self towards the Universal self, to become a part and parcel of the same? Our ordinary language is not universal.

But there is a language which surmounts the bounds of provincialism and makes a universal thought, universally understood. Art is such a language, and its primary letter is symbolism, consisting of gestures, *mudras*, and poses. All these have been set down in great detail in our ancient texts. Without the use of these signs no greatness in the Indian art can be attained; without the understanding of these signs no specimen of Indian art can be appreciated. For in the Indian art, "the scheme of physical sense-perceptions was rejected". It was built on other solider foundations. The procedure of the Indian artist was first, to get a focus within the mind to discover a psychological standpoint and from there, and in accordance with the subtler laws and conventions of an inner vision, create a world, that is unique and stands by itself. The aim was to build from within: but not from without; not even from without inwards...It is not the physical nature but the psychological nature that the Indian artist represents.

To the Indian artist, the foundations for his artistic ideas were above and they branched out downward, like the branches of the ancient Fig tree, which alone is the "bright one; that is Brahman" (*Vide* Kathōpaniṣad Valli 6, I). The artist's world, "is therefore the basic world, the world of fundamental truths and realities, behind the Universe of apparent phenomena. It is this that he contemplates, this upon which his entire consciousness is concentrated, and all his art consists in giving a glimpse of it bodying it forth or expressing it in significant forms and symbols."

The function of symbolism, as conventionalised by our ancients, is to heighten the effect of the beauty or form or create the atmosphere and the necessary environment for the shining forth of the subject-matter or content of art. The subject may be an immortal deity or a mortal man or the nebulous melody or an abstract idea. So, it has a dual purpose; firstly, to make the artist himself realise in an idealistic concrete form his abstract idea before setting out its copy in an art form; and secondly, to make people, with the use of these symbolic emblems, realise to the same extent his abstract conception.

These art conceptions or symbols do not in any way deter or detract the Indian artist from a free realisation of his conception.

On the other hand, they are the essential aids to him. In the words of Dr. James Cousins, these conventions, "carry all the authority of principle, since they regulate the symbolic expression of metaphysical psychological truths."

Adverting to this gesture language, Mr. Ganguli oberves, "finger plays not in accordance with human gesture, but devised to show refinement of feeling through refinement of external action on the part of a super-human personality."

These symbols range from the natural to the arbitrary with all transitions in between. Some are patent and explain themselves; and some have to be explained. This dissertation is necessary for explaining the non-patent. It is here, our religious knowledge has to be invoked, to our aid. Most of these are concerned with our Hindu Cosmogony, which is rather intricate and very abstract. Only a few fundamental ideas of the Cosmogony, just essential to the Indian artist, are set out here.

God has two aspects; (*a*) the *Amūrtha* (Absolute) which is beyond mind and speech, and (*b*) the *Mūrtha* (Soul) which is made up of *Puruṣa* (Consciousness) and *Prakṛti* (Matter). In this *Mūrtha* aspect He becomes *Saguṇa* from the standpoint of Form, and *Śabdabrahma* from the standpoint of *Nāda* (Sound). He is then called *Paramaśiva* or *Mahādēva* or *Linga*, according to Śaivites, and Mahāviṣṇu or Nārāyaṇa, according to Vaiṣṇavites. In the Universe He creates, He manifests Himself in three states: (1) The *Avyakta* (Unmanifested) in which His three *guṇas*, the *Tāmasa*, the *Sātvika*, and the *Rājasa*, being in equilibrium, He becomes known as Śiva after the word Śivam which means perfect harmony or auspiciousness. He is then compared to the night of *Praḷaya* or nothing, as destroyer before creation starts again; (2) the (*Avyakta-vyakta* transitory or the nebulous) where the *guṇas* are in a disturbed state with the *Sātvic* uppermost, when He is called Mahāviṣṇu, in the twilight period, of the beginning of creation. He is then known as Nārāyaṇa, the primeval creator, who having created Brahma, deputes further creation to Him (*vide* Svetaśvatāra Upaniṣad); (3) The *Vyakta* (Manifested) where the *guṇas* are in a more disturbed condition with the *Rajōguṇa*

uppermost, when He becomes Brahma, the creator. In this state of creation He is compared to Day, because the creation is definite.

The word Nārāyaṇa is a compound term made up of *Nārā*, which means Waters, and *Ayaṇa*, which means Moving. So Nārāyaṇa means the Movement of Waters. Bhiṣma in the Śanti Parvan of the Mahābhārata explains *Nārā* as the liquid or plastic space, which when disturbed moves in waves of creation. It is said that Nārāyaṇa agitates the Waters of *guṇas* to give birth to Brahma to create the worlds.

SYMBOLISM OF VIṢṆU

Viṣṇu as Nārāyaṇa is essentially represented some times as lying on a fivehooded serpent called the Ādiśeṣa or Ananta, coiled three and half rounds with *Cakra* (wheel) and *Śankha* (conch) in his hands, and Brahma shooting up out of His navel, sits poised on a lotus in bloom; and with Lakṣmi His divine spouse, tending His tender feet, to the accompaniment, as it were, of the song-melodies, of the Nāradā standing by. This is Ravi Varma's depiction, which is patently absurd as an anachronism. Lakṣmi, Nāradā and others, are created far later on. They were not in existence at the time Brahma takes his birth. The five hoods of the serpent are symbolic of the five root-races, while the serpent himself represents the beginningless and the endless *Kāla* or time, that is eternity without either a beginning or an end. The serpent symbol coiled into a perfect circle with its tail in its mouth is the emblem of truth and eternity, current in the theosophical literature. The *Cakra* (Discus) represents the *Prakṛti* or space or consciousness or the thinking faculty of man, who is out to discover truth. It is supposed to destroy ignorance and wickedness, and to return of its own accord into the hand of its divine owner. The *Śankha* (conch) is the seat of *Nāda* or sound. It therefore stands for Puruṣa or consciousness which destroys *Ajñāna* or ignorance. It is also said to denote 'Casuality' or the 'Ākāsic matter'. The standing posture of Viṣṇu is invested with a few more attributes or emblems, such as *Kaustubha*, *Śrīvatsa*, *Gadā*, *Vaijayanthimāla*, and bow and arrows, which are symbolic of 'the pure soul of the Universe, void of *guṇas*, before creation, 'Eternity, Buddhi or

intellect, and the *Indriyas* (The *Karmendriya* and the *Jñānendriya*) respectively, in order. Viṣṇu's vāhana, is the Golden Eagle, Garuḍa, who stands similarly for a 'greater cycle of time'.

In the representation of Kāḷi, wife of Śiva—the material aspect of the destructive power at *Praḷaya*,—she is made to wear the serpent coiled into a bracelet on her upper arm. Here also the serpent represents time which is without a beginning or an end.

SYMBOLISM OF BRAHMA

Brahma is said to rise from the *Nābhi-kamala* (navel) of Nārāyaṇa. According to our texts there is a mysterious śakti or force called the Kundalini, which if mastered through Yoga, is capable of 'creating or undoing things at will.' The spiritualism in Viṣṇu projects, as it were, a world which unfolds itself in a lotus form. This world is the objective Universe of Matter and Brahman, sitting, thereon as the Puruṣa of Rājas, puts or regulates the still unshapen universe into order and form. Hence the lotus is symbolic of the finite Universe, just as the *Nārā* represented the expansive waters of the Infinite space. In further interpretations, the lotus stands for *Ākāśa* or space, its different layers of petals emblematic of different worlds, gross and subtle. In this manner the lotus in the hand of the Avalokiteśvara (Padmapāṇi) at Ajanta, has to be interpreted. The white lotus, like the white Swan, is a symbol of purity, that is innate, and undefiled by the muddy surroundings amidst which it is born. Its leaves and flowers in bud, widely opened and dying down, is an image of the ebb and flow of human life (Saṃsāra). It is the seat of *Amṛtha* or nectar to which bees adjourn; the simile is extended to souls aspiring for mukti. It represents the bodily centres of consciousness, such as the solar plexus, navel, heart and brain. A blue lotus is symbolic of beatitude or divine repose. A drop of water on the lotus leaf has already been described as symbolic of the yogic detachment. The use of the lotus motif on a pedestal to a seat, or beneath the feet of the standing figures of deities, pictures the fact that they are not earthly, and that their feet should not rest therefore on earth, while the same employed on a temple dome stands as an emblem of the dedication of the builder's heart that is

opening out to receive divine grace. In the realm of romance, the petals of the flower are the ideal for the eyes, hands and feet of beautiful women, just as their delicate pink hue is the glory of every lake and pool. The lotus stalk connecting Nārāyaṇa with Brahma stands for the umbilical cord, and is symbolic of the flow of influence from the higher to a lower world, without which flow of life, all nature or *Prakṛti* becomes inane. This is confirmed by a poetic statement of the Candōgya Upaniṣad (VI, viii, 2) which says, "that the inner body rises out of the physical and is yet tacked on to it through *Prāṇa*, like the kite flown to the skies through a string".

So, the lotus stalk is the conduit pipe for the transmission of Vedic knowledge by Viṣṇu to Brahma, who in his turn, propounds it to the world he creates. Brahma is fourfaced; each face representing a Veda. In the words of Herbert Spencer, these four faces may represent the "quadruple rhythms in the Universe."

Brahma has Swan (Haṃsa) for his vehicle. Dhyānabindu Upaniṣad lays down, that the "Jīva (or Ātma) goes out with the sound *Ha* (ह) and gets in with the sound *Sa* (स). Thus the *jīva* always utters this *ajapa-gāyatri*, Haṃsa, Haṃsa, Haṃsa". According to another interpretation, the word Haṃsa is made up of the words *Aham* and *Saha*, that is, 'I' and 'That' respectively. 'I' is the ego, and 'That' is the God. So, Haṃsa represents the craving of the individual self to get absorbed in the Universal—the *Nāda Prakṛti*; Brahma having conquered death and being the Universal Self Himself, is said to bestride the swan. Haṃsōpaniṣad confirms this interpretation; it says,—

> *Sarveṣu deheṣu vyāpya varthate yatāhyagnih, kāṣtheṣu tileṣu tailamiva*; *Tam viditvā na mṛtyu mete.*"

which means: "pervading all bodies it (Haṃsa) exists, as fire in the fuel, as oil in the sesamum seeds. Having known that, one does not reach death." Haṃsa is the all pervading influence. Brahma is above this influence, and hence he uses this vehicle.

Haṃsa also stands for 'logical thought', the quality of discrimination; while the beauty of its poses and the purity of its

white feathers symbolise auspiciousness. In the kingdom of romance, the beautiful are said to possess *Haṃsagati* or the graceful gait of the Swan. The term Swan-Song employed in the western figurative speech may distantly suggest the *ajapa-gāyatri* above described.

This Haṃsa has not the natural form of the Swan seen in the zoological gardens. Like its compeer, Gandabherunda, it has its own idealistic form conventionalised according to the text,

"*Kukkatapāda nakhākṛtiyuktam,*
Kukkuta chakkshuṣaḥ tundasuraktam,
Matsyamukhākritiriva mukhamasyat,
Pucchavi śāradapatra viśeṣam."

meaning: "The Haṃsa has dog-nails; fowl's eyes; with a deep red beak and a face like that of a fish; and a tail like the leaf of a Śārada leaf." Since Brahma creates out of Rājas—the Kamic *guṇa*—he is red in colour. He is represented with *Jatāmakuta* and beard on, symbolic of his yogic nature and hoariness.

SYMBOLISM OF ŚIVA

In the Ṛgveda, there is no deity like Śiva. For the first time in the Yajur Veda the name Mahādēva comes into vogue, and He becomes symbolised by Liṅga. Śiva as an emblem of auspiciousness is post-vedic conception. He is said to destroy all things to build up a better form out of the disintegrated forms. He looms large as the patron of all yogins, as Mahādēva, in which form He is said to represent the Divine Ego aspiring to return to its pure deific state of the highest spiritual knowledge. The petty Ego, containing I and Mine is destroyed through Him, while the higher Ego reaches the seat of the All through yoga.

Śiva is called *Aliṅga*, while Viṣṇu *Amṛtha*. In the *Mūla-vigraha* He appears as the Liṅga, while in the *Utsava-vigraha* He is in a human shape. His Liṅga-form expresses the process of creation, in that, according to our texts, the combination of *Nāda* (Sound) in the form of serpent, (Spermatoza) running in space, with Bindu (ovule form of ovum) that procreation results. The *Pāṇivattam* is the ovular representation of the Bindu element, while the Liṅga is the *Nāda* aspect. There are five phases of

this Liṅga corresponding to the five elements; *Ākāśaliṅga* at Cidambaram, *Vāyuliṅga* at Kālahasti, *Agniliṅga* at Tiruvannāmalai, *Āpasḷiṅga* at Tiruvanaikkaval, and the *Prithivīliṅga* at Tiruvalur.

Śiva in his Pratima form has either five heads or one head. With five heads, He represents the five root-races, like the five heads of the Ādiśeṣa—each of which is a characteristic aspect of the God. He is known as *Aghōra* (the terrible), *Sadyōjātha* (the suddenly born) *Vāmadeva* (Deva of the Vāma path), *Tatpuruṣa* (That One), and *Īśāna* (the Lord) *Cf.* Pancabrahmōpaniṣad. Corresponding to these five faces He has ten arms holding the destructive weapons. In his set of right hands, He holds *Śūla* (trident), *Khadga* (the sword or badger), *Paraśu* (axe), *Vadavāgni* (Deluge Fire); His fifth right hand is expressive of ' Have no fear, in its *Abhaya mudra*. The hands on the left side hold, *Nāga* (serpent), *Vajra* (diamond), *Pāśa* (the Noose), *Ghanta* (the Bell), vibrating *Om*, *Om*, and *Ankuśa* (Elephant-goad). All the above weapons have their own symbolic significance, in accordance with the attributes of the deity. The trident stands for the three *guṇas*, *Sātvic*, *Rājasa*, and *Tāmasa*, in *Prakṛti*, and indicates His creative, preservative and destructive capacities. The *Khadga* and *Paraśu* stand for valour in the destruction of ignorance. The *Vadavāgni* represents the deluge-fire which swallows up all things at *Praḷaya* or final destruction. The serpent indicates the beginningless or endless time, or eternity. The *Pāśa* represents His lordship over the lord of death, namely, *Yama*; and also the equilibrium of the three *guṇas*. The *Ghanta* is symbolic of the eternal *Omkara*, the Primeval *Nāda*; while the *Aṅkuśa* which is held in His hand in *Varadamudra*, symbolises the perseverance necessary in *tapas* to attain Him. It stands for discrimination. The *Vajra* symbolises the eternal wisdom.

It is related in our Purāṇas that on the churning of the Kṣīrasāgara, poison surged up which Śiva while in the act of swallowing to save life, was held up by his spouse, Parvathi, at His neck, so that it might not go down and burn up the worlds inside of Him. This *Kālakūta* shows blue through the white neck of Śiva; whence He is called *Nīlakanṭha*. To cool down its hot

fumes, Śiva is said to wear the Moon and the Ganges on his head. The Moon is further regarded by our ancients as the source of fertility and growth, and as the giver of offspring. So, Śiva's wearing the Moon on his jaṭa as a crescent jewel, is symbolic of life. In His aspect of *Ardhanārīśvara*, He is the Puruṣa, the God of Creation.

When Śiva is represented with five heads, He is regarded as the source of the five purificatory streams, the Ganges, the Yamuna, the Sarasvatī, the Brahmaputra and the Sindhu. As Mahayogin, He is the spirit of asceticism, and is represented pure white. As a destroyer, in His Raudric form, He is sometimes depicted armed with a *Cakra*, *Khadga*, *Gadā*, and *Triśūla*. A serpent coils itself on His head ready to strike, and another darts from His right shoulder. His *vāhanam* is Nandīśvara, who is said to intercede on behalf of His devotees for *mukti*. The bull, the moon, and the serpent are symbolic of fertility. At *Praḷaya* or the Great Deluge He is said to burn up all things by opening His third eye (*Phālākṣa*). Rudrākṣas are the tears that fell from His eyes on the eve of His slaying the demon Tripura (*Vide* Rudrākṣa Jābalopaniṣad).

The yogic aspect of Śiva has been celebrated in the image of Dakṣiṇāmūrthi who has been described as follows, in the Dakṣiṇamurtyōpaniṣad :—

> "*Bhasmavyāpāndarāngaḥ śaṣikaladharō jnānamudrakṣamālā, Viṇāpustairvirājatkara kamalādharō yōgapattābhirāmaḥ, Vyākhyapīthē niṣannō munivaranikaraīh sēvyamanaḥ prasannaḥ, Savyālaḥ kṛttivasāḥ satatamavatu nō dakṣiṇāmurthi rīṣaḥ.*"

which means, "The lord Dakṣiṇāmūrthi whose body is white with the sacred ash, who wears the crescent, whose lotus-like hands shine with the symbol of knowledge, japamāla, the lyre (Vīṇa), and the book, who is beautiful with the yogabandha, who is seated expounding (knowledge), who is attended by groups of saints, who is pleased, who has the serpent (on his person) and is clad in hides, may He protect us always."

The sacred ash which is said to cover Śiva as well as His manifestation of Dakṣiṇāmūrthi, goes by five names; *Vibhūti*,

Bhasita, *Bhasma*, *Kṣara*, and *Rakṣa*, symbolic of their various characteristics. As the cause of supreme prosperity, it is *Vībūti*; because it destroys sin, it is *Bhasma*; because it shines, it is *Bhasita*; as it wards off danger, it is *Kṣara*; since it guards any one from the malevolent spirits, such as ghosts, devils, evil spirits, epilepsy, and fear of death, it is *Rakṣa*. The *Rudrākṣas* are the tears, named after Rudra, the destructive aspect of Śiva, as already described. Since the sacred ash has these spiritual qualities it is enjoined that one ought not to take water, food or any other thing, without besmearing oneself with it. The injunctions are strict; Bhasmajābālopaniṣad lays down:—"without wearing the ash-marks, due to carelessness, let one not mutter the Gāyatri; let one not offer oblation to fire; let one not offer libation to the gods, to the seers, and to the departed manes."

SYMBOLISM OF KĀRTHIKEYA AND GAṆEŚA

They are the sons of Śiva. They represent the *Pravṛtti* (worldly) and *Nivṛtti* (return path) aspects of man. Kārthikeya is the god of war and is said to have been born of Śiva's seed falling on earth. He was brought up by *Kṛttika* and thus he derived this name. He is represented red, because the bloodshed is red. He rides a dark-blue peacock, symbolic of the higher *manas*. Gaṇeśa on the other hand is the lord of the *Gaṇas*, the attendants on Śiva. He represents wisdom and is devoted solely to spiritual pursuits. He is *gajamukha* or elephant-faced. *Gaja* means sound as well, and so he exemplifies the totality of the *Nivṛtti* Ego. His appendages, *Pāśa* etc. have the same significance. His vehicle is *Mūṣika* (Rat) which may be symbolic of burrowing for knowledge.

(*To be continued*)

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MY TALK WITH THE PLANCHETTE

(*Questions and Answers*)

THEOSOPHY

Q. Is it a fact that the origin of the Society is from above as said by—'*viz.* Suthirthad Aneetham.'?

A. Not at all.

Q. How do you mean ?

A. It was not in response to any spiritual or Divine call that the wonderful religion was conceived, but it was the result of the rumination of the soul in the person of the Colonel that was responsible for the evolution of Theosophy. It is certainly a standing example of human ingenuity meeting divine ends and in this aspect Theosophy is different from other religions where God in His greatness sponsors Vedas, Bibles and Qurāns.

Q. To what extent is the origin divine ?

A. To that extent to which every act and thought of you and me are attributed to Divine inspiration and guidance, but the success in his case was due to the high stage of development of his spirit.

Q. Is theosophy a religion ?

A. It is not a religion, but a collection of all great religions—irreligion excluded of course.

Q. Is there a mysterious being (God) ?

A. Good God. What a doubt !

Q. Does God manifest himself to anybody ?

A. What greater manifestation do you want than the co-ordinated organised growth so obvious and abundant ?

Q. Can God be seen ?

A. He gives you the sight and so He can limit it too.

Q. Is not Atheism a religion ?

A. Not at all. It is sin incarnate.

Q. Is it good for the world ?

A. Nothing is too bad for a world of ordeals.

Continued from Vol. XXXIII Nos. 2 & 3, page 173.

Q. Do you know Mr. J. Krishna Murthy well ?

A. Yes.

Q. What are the special qualities that fit him for what he is ?

A. The inherent property of his ego.

Q. What is that property ?

A. It is an abstract idea.

Q. Was it acquired before birth or after ?

A. Long before his birth.

Q. Is there none outside India like Mr. J. Krishna Murthy for being a medium for the manifestation of a Master ?

A. Leadbeater was a possible medium.

Q. Is he not so now ?

A. No.

Q. Why ?

A. That has been transmuted into something else for the benefit of the world.

Q. What is that something else ?

A. That which finds expression in Mr. J. Krishna Murthy now.

Q. When was it transmuted ?

A. In 1923.

Q. Is not Mrs. Besant an equally good medium ?

A. Oh ! yes, but her physical existence is too short to be delivering the messages.

Q. Is Mr. J. Krishna Murthy going to deliver any message ?

A. Yes, many.

Q. Is it for the spiritual or material advantage ?

A. For both.

Q. What is his message ?

A. His message is only to follow him to the kingdom of happiness. I do not think he can explain the significance as it is essentially a matter of realisation.

Q. What is the difference between his message and that of Lord Kṛṣṇa ?

A. Just as the words of a prophet differ from those of your E. E. say, the one comes of potent powers and the other culled out of experience and realisation.

Q. Is the Ojai valley going to be a big centre of spiritual importance ?

A. Can't say now. Just as you do I too believe in it.

Q. Has the death of......... at Tirupati any significance ?

A. It has a religious significance according to me in that the passing away of the soul at a place of religious importance is indicative of greater happiness elsewhere.

Q. What is there in that shrine to give greater happiness ?

A. You want me then to define happiness and its degrees ?

Q. Yes.

A. An abstract sense resulting in concrete ends is a phase of happiness and the concrete results are generally attributable to currents and waves of thought. As the poet says " it is all in the mind " etc.

Q. Have you any idea of a short-cut to happiness explained by Krishnajee ?

A. I will jump at it if I know.

Q. Are not M. and K. H. originators of the Theosophical Society ?

A. Yes, they are higher Olcots and Besants.

Q. What about the World Mother ?

A. Let me tell you even at the risk of displeasing that there was no necessity for a World Mother vehicle. The world teacher is a Jagat Guru alike for men and women and it would be quite enough if the vehicle now chosen had rest content with serving the Lord instead of being sponsored as a leader among women only. I have nothing to say against this choice except that it is inopportune and inexpedient resulting in the shaking of the solidarity of the star movement. Anyhow the outer head should be deemed to know better and let us cultivate the habit of having faith in the dicision of higher souls till we can propound a faith of our own.

Questions by Mr. Subramanyam

Q. Shall I succeed in getting the Guru I thought of ?

A. You shall on your developing the composite Aura which is not far off.

Q. What is composite Aura ?

A. The state of spiritual perfection within human limitations.

Q. How can we kill the functions of the mind ?

A. By mere meditation.

Q. What is meditation ?

A. It is an aspect of concentration.

Q. What happens to a man when in complete meditation ?

A. The ego is destroyed.

QUESTION BY MR. B. K. I.

Q. I sometimes feel spiritual dryness. Why ?

A. A condensation is always followed by a rarifaction and meditation being only a condensation of all that is spiritual in you is followed as you say by a spiritual dryness which is only a natural phenomenon.

Q. Is the method of my meditation correct ?

A. Correct to a fault.

Q. Are there other methods to control breath ?

A. Each Yogi has his own subtle method. About seven methods are available.

Q. Please give them ?

A. You need be concerned only with Praṇāyāma.

Q. In what plane is my spirit ?

A. The Sixth plane.

Q. What is the sixth plane ?

A. Super-spiritual.

Q. Does my fall in birth entail any backward going in the planes of development ?

A. The karmaic discharge alone has been slightly deferred.

Q. From how many previous births has this particular karma clung to me and what is the karma ?

A. I am bound not to say.

Q. I am trying to meet the Guru in my meditation. Will I succeed ?

A. I can't say.

Q. Why ?

A. Your Guru is too dazzling to be approached.

Q. In what plane is he ?

A. The Seventh.

Q. You said yesterday that Mr. Krishna Murthy is the only soul in India in the seventh plane. Explain ?

A. Though no definite partition, the time spent there is so great that there are two gradations of which one leads to the situations of the masters and the other to the realm of bliss. The Guru belongs to the latter while dear Mr. J. Krishna Murthy belongs to the former. Hence A and B.

Q. Are we straining you, please, by putting these questions ?

A. It is straining me to some exent and it is also doing good. But what in this Universe is achieved without suffering and consequent strain ?

Q. Please give me my previous life ?

A. Born a Brāhmin of well-to-do parents. A bit effiminate and shy by nature, you were a stick-at-home sort of boy. Thus when your mother and father were dead at early periods of their lives, you felt yourself like a fish out of water in strange society. The village Karnam as the lawful custodian of your inheritance was responsible for your up-bringing and initiation into Vedic Lore. Being of a spiritual temperament you were more and more drawn towards asceticism and these found their proper channel when you had for your mate an equally spiritual and angelic little girl of a neighbouring village. Unable to resist the force you resolved to renounce all earthly pleasures. The sudden demise of your beloved acted as a great impetus in your resolutions and from that day we find in the village precints an humble Sadhu dressed in the holy apparel of yellow preaching to every fellow-being about the glories of Him who is a seat of creation. Though you succumbed to temptation in more than one instance the general trend of your career was satisfactory. But as ill-luck would have it you were heir to a dreadful malady which extinguished the light of your life in this world. Thus not provided with the opportunity to discharge your karma fully you were again sent to the world to come back with greater glory and achievement. Wish you all success. Please

don't ask further questions bearing on this as I have already transgressed my province. Śānti, Śānti, Śāntiḥi.

Q. Write something about Universal brotherhood?

A. That is a key-note of all religions and is a unifying force which would drag the world nearer to Him and His intentions. It is also bound to purify this world and root out all miseries which set back the hand of progress. It will help not a little in the revival of mysteries which alone will revive the golden age.

Q. Is this universal brotherhood enough for realisation of consciousness?

A. It will help to do so to a great extent.

QUESTIONS BY MR. H. V. SUBBA RAO

Q. Where is my father now?

A. He is still knocking at the doors of the world to which admission is denied to me as well.

Q. What is that world, please, and why is admission denied?

A. Spirit world, and prejudice stands in the way.

Q. What is that prejudice?

A. Don't worry. You have done your utmost.

Q. I want to take some further steps such as going to Gaya, etc. Will it help him?

A. I am sorry, I have no information.

Q. In what plane is he?

A. In the fourth.

Q. I have no relation with my father's spirit after it left this world. Why should I perform śrāddhas when he has become different?

A. Human knowledge imperfect as it is cannot divine when your services should cease and so is it not better to err on the right side?

Q. How long have I got to perform?

A. I don't know.

Q. Can I stop performing śrāddha after I perform it once at Gaya as mentioned in the śāstras?

A. Why are you so anxious to stop the little you can do if at all for us?

Q. It is not a question of stopping but of doing more if desirable and not doing anything if not required ?

A. I told you I could not help you in this direction, of course, the will is there but not the means for me.

Q. Have you seen his spirit and did he give any message ?

A. None, except his blessings, and expressed his desire of your services being continued without interruption.

Q. What is the condition in that plane ?

A. In the mental plane happiness or otherwise depends upon the stage of development of the soul.

Q. Is he happy ?

A. Mixed happiness, (*i.e.* happiness with some desire for earthly pleasures also).

Q. Is there any meaning in asking the pregnant woman to avoid seeing eclipses ?

A. The effects on the two souls may be out of harmony.

Q. How does keeping inside a dark room help it ?

A. It is only delusion.

Q. Does it mean that there is no necessity for hiding?

A. None.

Q. Has hiding any effect ?

A. Mere superstition.

Q. We take it that the sun's rays will not affect those inside the room. Is it correct ?

A. Not quite.

Q. Then please give the correct interpretation ?

A. The śāstras themselves suggest the remedy—if that is done—only to bring home to the minds of ignorant people that the planets do influence the destinies of the people.

Some Message

Q. Mr. N.—sister in the fourth plane ?

A. Glories at your spiritual inclinations and greetings to you.

Q. My mother came some ten days back. Had it any purpose ?

A. If at all it was a real case it must have been intended as a farewell visit.

Q. Why should dead people come and see us in our dreams ?

A. It is an indirect expression of kinship between souls.

Q. Do spirits really come?

A. Only in very rare cases.

Mr. U's *father in the fourth plane.*

Q. Any message?

A. Sorry. I could not persuade him to recollect his previous relations.

Q. Where was the difficulty?

A. You should only congratulate yourself on that score, as he is better off for it.

Q. Is U's younger brother in the third plane?

A. Though cut off very early from you his attachment remains unabated except for his connection through flesh.

Q. You say you do not take any food, how do you get energy without food?

A. We live on the sum total of the good done by the Universe.

Q. Please explain?

A. It means good faith, thought, word and deed.

Q. What do you think of our works (Bhadravati Iron Works)? Will there be good prospects?

A. Good prospects ahead, six months hence.

Q. What is the present trouble due to?

A. Requires to be magnetised.

Q. Please explain?

A. Requires a sincere thinking by the whole of the governing body.

Q. They are thinking sincerely now. Please explain?

A. Do not make me overstep the Law of *viveka.* I must discriminate and not throw aspersion on anybody though they are worthy. Don't force me further.

Q. Do you mean they are worthy or are not worthy of aspersions?

A. They are worthy of aspersions.

Q. Has it got long life?

A. I shall not say that too.

Q. Can you see it?

A. I have seen it.

Q. Why don't you say?

A. It is karma and you should allow the karma to work itself out without the thought of the fruits.

Q. How does your saying prevent the working out of the karma?

A. Your knowing it ahead makes you disheartened.

Q. When we pray does it reach God? We don't feel any immediate effect. How to know that it has reached God in any case?

A. Prayer is for self-advancement in the direction of increasing the power of the will.

Q. It is not clear. Please explain?

A. If religions did not say that it reaches God you would not have prayed.

Q. But does it reach God?

A. Indirectly it does reach him.

Q. Can you see God directly?

A. I am with Him. Yet I see Him.

Q. Explain, please?

A. I am one with Him. Yet I am different.

Q. We can't follow you. Please be a little more explicit?

A. The strangeness cannot be explained by words; one can only live in it in communion.

Q. How are you able to say our past and future?

A. It is all written in the rest of your five bodies.

Q. Give the various bodies?

A. Physical, astral, mental, intellectual, spiritual and super-spiritual. The spiritual body is also called the *budhic* body and the super-spiritual is called the *ātmic* body.

Q. You said "Spirit and Ātma are the same". Why do you call yourself a spirit?

A. Spirit refers more to an Ego than to the Ātma. I have not thrown away Māya. Hence I am a spirit.

Q. Thank you very much. Good night?

A. Give me the pleasure of your company tomorrow also please. Godspeed, sirs.

Q. Is cow killing prohibited according to the śāstras?

A. It is strongly condemned.

Q. Do you mean śāstras condemn it?

A. Yes, śāstras, customs and everything else is against it.

Q. Is it only against the cow or other animals as well ?

A. Animal killing by itself is irreligious and despicable ; but cow slaughter is most so because the place that the cow occupies is a place in the ladder of evolution which is a stage of transition.

Q. What happens if we kill it ?

A. It will not effect the soul except perhaps help it to discharge its karma : but it affects the person who does the crime and who knows what crimes he will not do when he kills the innocent and gentle cow just for a fanciful satisfaction of a physical craving.

Q. Does the restriction apply to other animals ?

A. It does not apply to other animals so much because of the proximity of the cow to man in the cycle of births and I ask why it is that you have agreed or believed that man slaughter is a crime ? The same reason holds good.

Q. Is flesh eating allowable ?

A. To those for whom it is allowed by what I once termed worldly *dharma*, it is allowable and is not sinful.

Q. It is said that śāstras did recognise cow slaughter ?

A. Śāstras never advocated cow slaughter ; but about cow sacrifice there is difference of opinion and different books say differently. That, however, is no excuse to indulge in the crime.

Q. Is cow slaugher for sacrifice a crime ?

A. I would put it so.

Q. Muhammadans kill cows. Is it a crime ?

A. It is a sin for them as well but not so much as it is for those who are forbidden by their *dharma*.

Q. Does Qurān permit cow killing ?

A. It does.

Q. If it is according to their *dharma* how is it a sin ?

A. There is another *dharma* for them which says that a true Muslim would not offend the feelings or violate the principles inunciated by God.

Q. What is the principle ?

A. That every being has a right to live unhampered by its fellow beings.

Q. Do you believe in the superiority of sex?
A. I do with all the ardour at my command.
Q. Why?
A. Inequality and not equality is the law of nature in the world.
Q. Are males superior?
A. It is believed you are, though in effect it is the other way.
Q. Is there any superiority please?
A. Both have different characteristics and where you are dominent she is recessive, yielding, and *vice versa*, thus blending into a life of harmony and natural good-will.
Q. Are you not inconsistent with the first answer? Please explain.
A. Both are the same. How can one help believing with all the ardour at his command when it is known that the power of endurance is a monopoly of the so-called weaker sex and again when one knows that sharp intelligence is the prerogative of man? So man is superior in that respect while woman is unexcelled in her peculiar pedigree. So you see there is only a question of superiority and not equality in either case. Where then is the inconsistency?
Q. What is meant by pedigree?
A. Pedigree is the transmutation of constitution and characteristics from the parent to the off-spring, in other words, inheritance.
Q. In an embryo when does the differentiation of sex start?
A. In fœtal life.
Q. In what stage of it?
A. Early stage.
Q. In what month?
A. Cannot say.
Q. What is the cause of the difference?
A. Mystery to me, as well.
Q. You know the theory of 'Chronosomes'. Please give your opinion of it?
A. All bosh.
Q. Is sex an effect of karma?
A. What is not the effect of karma please?

Q. Is sex a preordained phenomena or a manipulation of human agency ?

A. Oh ! What are ye mortals but a tool in the hands of the divine agency and what are your manipulations in the teeth of divine laws ?

Q. Is divine law a tyranny then ?

A. Yes, it is inevitably so.

Q. Then what is all this exhortation to work and evolution ?

A. Nothing but a prong to guide you, or, better to goad you along the chalked out path.

Q. Do you mean that a sentence is passed on us and we have to serve it ?

A. No please. The choice is given to you whether to follow the dictates of the powerful agency or to be sentenced for imprisonment in your corporeal prison.

Q. Do you mean to say there is absolutely no choice in the matter ?

A. Yes, Sir, are not the tools sometimes slippery and unwieldy ? To that extent it has a choice and still you don't say that the tool is not plied by the mechanic.

Q. The hand of perfection wields the tool. It should not be slippery.

A. But the tool is unfortunately not always perfect.

Q. I have some doubts. I am not able to express them. Please clear my doubts.

A. You have no doubts but you are only manufacturing questions for the sake of them.

Q. Should the hair of widows be removed ? Some castes do and others do not.

A. It is all according to the *dharma* of various sects.

Q. What is it please, social or divine ?

A. Social.

Q. Not removing it, is it harmful ?

A. In a way it is harmful.

Q. How please ?

A. It purges the society of elements of meditation and of devotional services.

Q. Suppose there are some who even without removing the hair are religious. Then is it necessary to do so ?

A. Very rare.

Q. What is your opinion about widow re-marriage ?

A. Whatever may be the arguments in favour of the same I am strongly against it.

Q. Why, What is the objection ? Is it religious or social ?

A. Certainly social and religious.

Q. How please ?

A. In this Kaliyuga the more the persons available for spiritual development the better will it be for the world.

Q. Why ?

A. Excuse me. It is only my opinion and has little religious basis.

Q. What is the obstacle for religious development if married ?

A. Marital life.

Q. Then are you in favour of girls remaining unmarried ?

A. No.

Q. In what way is re-marriage different ?

A. Re-marriage is not marriage I suppose.

Q. You are inconsistent, please explain ?

A. There is no inconsistency. The object of marriage is discriminate procreation while that of re-marriage is mostly carnal satisfaction.

Q. Can widowers re-marry ?

A. Yes, according to the śāstras.

Q. What is your opinion ?

A. Better turn spiritualists.

Q. What about post-puberty marriage ?

A. It is all communal dharma.

Q. Is another war impending ?

A. It looks as if there will be a war in five years.

Q. Is the war likely to be bigger than the last one ?

A. East and West will be the conflicting parties. India will hold her freedom as a prize for non-participation. The world will be the better for it, in that the race domination will be less accute.

Q. What about the Simon Committee ? What will be its effect ?

A. Big zero ?

Q. Will the boycott in India be felt in England ?

A. It is being felt already.

Q. Is the disease of—due to natural causes or ' Mattam " ?

A. It is nobody's doing but his own Karma.

Q, Is ' Mattam ' possible ?

A. It is.

Q. How ?

A. It may act in one of two ways, either directly by virtue of installing unwholesome sentiments which invoke a psychic reaction in the individual or by the transmission of the wicked intentions through an evil genius or spirit which the person may have at his or her beck and call. In both cases, however, it is self-destructive as well.

Q. Last time you said that the magnetism of the Tirupathi Temple is the best. Do you still hold to it ?

A. After all magnetism in the spiritual sense of the word obeys the simple physical laws of time, distance and mass, the latter however being replaced by the potent spiritualism of the persons concerned.

Q. What God would you recommend for installation in the temple here ?

A. You know I have a partiality for Kṛṣṇa.

Q Then do you advise installing Kṛṣṇa in addition to Hanumān ?

A. Yes.

Q. This is only a temporary colony. What about subsequent pujas ? Won't it have any effect ?

A. It won't. No God goes unworshipped by the temporary suspension of the routine ablutions in that sense. You won't be doing anything wrong in leaving the subsequent puja to God Himself.

Q. Do you see any change in the higher atmosphere since we last met ?

A. Not that I can pretend to vouchsafe to that, but the world is certainly bound to progress, despite insidiousness and rank vice.

Q. Has not the teaching of Mr. J. Krishna Murthy any effect?

A. Not yet. It is still in its incipient stage.

Q. Has he not made himself felt already?

A. He has made himself felt to thousands but it must be millions before it can universally be applicable.

Q. Do you believe in the advent of the World Teacher?

A. Yes, I believe in it. It has begun to manifest itself.

Q. How and where?

A. Nothing except a self-illumination can be evidence for the advent of the Lord.

Q. Please explain?

A. That is, there cannot be a concrete evidence of the existence or better still prevalence of an abstract thing.

Q. When did you become theosophically inclined? You said you were not so before?

A. One need not be a theosophist with a label to that effect to know these things and to admire the good in another.

Q. Is theosophy going to become a world religion?

A. No, because universal brotherhood is unattainable in this Kaliyuga.

Q. Is the World Teacher manifesting only in India?

A. No, not at all. He appears for all the world.

Q. Does the World Teacher appear only through Mr. Krishna Murthy?

A. Not necessarily.

Q. Do you know anybody in India through whom the World Teacher can manifest himself?

A. No.

Q. Please compare Dr. Beasant and Mahatma Gandhi. We lost what you wrote last time.

A. While materially Gandhiji is unparalleled in the spirit of self-sacrifice, his soul has not attained the state of perfection which Mrs. Beasant's has and I repeat that in worldly matters, in mundane purity, Gandhiji is unrivalled while Beasant is supreme in spiritual attainments.

Q. Who is the better fitted to lead?

A. Each in her or his own stronghold.

Q. In politics who is the better leader ?
A. Beasant is better while Gandhi can be a social reformer.
Q. Why ?
A. After all, for spiritual India a highly evolved soul is better than a lesser one.
Q. Suppose both of them were outside India. Then who is better ?
A. Even then Beasant.
Q. In what plane is Mrs. Beasant ?
A. In all planes she has freedom. The highest plane she can go to is the seventh. Leadbeater is in the sixth plane. He has not gone to the seventh. He is below Mr. Krishna Murthy who is in the seventh.
Q. Has Mr. J. Krishna Murthy freedom in all the planes ?
A. He has freedom in all the planes except the seventh.
Q. Do you believe that Mr. J. Krishna Murthy is the best medium for the World Teacher to express himself ? Do you agree with Dr. Beasant ?
A. I dare not differ.
Q. Why ?
A. Because Beasant is my leader as well.
Q. Do you believe it yourself ?
A. Yes, I believe it.
Q. Will Brāhminism continue and how long will it continue ?
A. Brāhmanism will go only with the world.
Q. Do you mean the Brāhmanism of India ?
A. I mean the whole world. I always try to think in terms of the whole world.
Q. What about the Brāhmanism of India ?
A. They will remain till the end of time, whatever and wherever may be its antagonist.
Q. Is it because that is based on truth that you say so ?
A. Yes, on truth and culture.
Q. But the present Brāhmanism is a scandal ?
A. I believe he is made that by the conditions of the country. Self-defence, much less self-sustenance was not part of his job in those days and so there was self-denial and genuine culture. But what is it now ? He is steeped in abysmal

poverty and artificial surroundings which are direct negations of real culture.

Q. When is the present struggle to end and how ?

A. No end as far as I can see.

Q. In what manner is he to be emancipated ?

A. He may not be emancipated as such. A common school like the one we are upholding may mean the emancipation.

Q. Which is the school you refer to ?

A. The World Teacher's.

Q. What is the late Mrs. Chandrasekhara Iyer who passed away at Delhi doing now ?

A. Straight into her well-deserved heaven, she has sped without undergoing the formality of detention elsewhere. She is quite happy—happy that she has left the world of turmoils for good and that too in the discharge of a solemn duty of ameliorating the conditions of the womanhood of our accursed country.

Q. Is she not anxious to come back and continue the work ?

A. No, she has enough confidence in the ability of those she has left behind.

Q. Is the embryonic matter in the egg of a duck the same as that in the egg of a hen ?

A. Yes. So far as the proximate principles are concerned but the energy is different. The chemistry of a substance does not determine the genesis of the same.

Q. What is meant by 'proximate principles' ?

A. Elementary constitution.

Q. By energy do you mean the vital force ?

A. Energy corresponds to the vital force both of which are inexplicable. It is all confession of ignorance.

Q. Can you define vital force ?

A. This much is known to me that the fountain of this force is that Dynamic Being and He guides the Vital force and regulates the same.

Q. Are their identities different ?

A. I suppose the determination of relative energies is necessary, to establish the identities or otherwise and it follows that they are different.

Q. Can one animal 'A' become another animal 'B' with the same proximate principles ?

A. Am I right if I put your questions thus. Can one being 'A' become another 'B' without loosing the proximate principles ?

Q. Please answer ?

A. Yes, it can ; but when I admitted the chemical composition to be alike I did not mean the percentage of the various substances.

Q. Is there no change in chemical composition from lower to higher things ?

A. There are differences in chemical composition as you go from the lower to the higher beings.

Q. (Question missing)

A. Yes, it depends upon the relative status of each caste and on the implication involved and the observances later: and the existence of the system helps Him in doing justice and this distribution of any particular community depends upon the karmaic effect.

Q. Is free will controlled by karma ?

A. How can free will be independent of karma which after all is the moulder of your so-called "free will" to use a wrong expression—is shaped by the lore of experience your soul has gained in all its births which is condensed in the word karma.

LAST DAY

Q. Have you been released ? What plane are you now in ? Congratulations.

A. Thanks. I am about to be initiated in the plane of my ambition and with this closes one cycle of my karma.

Q. May we know what the characteristics of that plane are ?

A. Wait till you experience it as I feel you are bound to acquire.

Q. When is it going to be ?

A. At varying intervals.

O. When can we feel it ?

A. As I can see it better now you may depend on it that E.E. will attain the heights in the course of this year while—in three years and the other in five years.

Q. You told us longer periods before, has any windfall occurred to reduce the period ?

A. It has already come for you, Sir, in the shape of a greater feeling of self-confidence and self-knowledge which in the words of the poet would lead life to sovereign power.

Q. Is the atmosphere of this place congenial for spiritual advancement ?

A. Well, before I venture to answer that let me heartily thank you all for the invaluable help you have rendered to me all these days in having exchanged thoughts and imparted knowledge which would never have been my privilege to acquire otherwise. To you three—B. K. I., M. K. N., M. N. M.—I owe my present position, the one for the immense treasure of knowledge, the second for the kind indulgence and the third for the excellent medium and above all for the very considerate and homely treatment which I can never forget. Well, good Sirs, thanks is but the exchequer of the poor and I can only pray the Benevolent Providence to discharge the deep debt of gratitude which I have incurred in the course of my association with you. I shall trouble you to reserve a portion of your benevolent hearts to one who strove to serve you to the best of his ability. Thanks first and thanks last that shall be my slogan.

Yes, this air is admirably suited for your noble endeavours.

Q. Shall I succeed in starting Co-masonic Lodge here ?

A. Yes, you will succeed in the attempt and the object is indeed laudable.

Q. Is co-masonry akin to Hinduism ?

A. I believe it is only a translation of the ethics of Hinduism to meet the needs of present day social inequalities.

DESCRIPTION

I can assume any suitable form but for the sake of uniformity I shall describe roughly. A medium sized young woman, height five feet two inches, nearly round face, rather huffy cheeks, nose not very prominent, dark eyes, thick eye-brows and heavy matress of hair. Well in short as Milton would say 'Buxom', blithe and de-bonaire.

Past Life of M. K. N.

First born a Brahmin in a miser's family. At first awfully irreligious and almost an atheist but thanks to the village school where it was found possible to root out this inherent prejudice. The master seems to have taken special interest and perhaps could perceive the latent faculties of the future Sadhu who was to be the guiding star in the suburbs. Whatever it migt have been, the sceptic and miserly brat grew up to be more and more liberal-minded and devotional. One incident in your career worth mentioning was your marriage with a Brāhmin girl who does not seem to have required either your sentiment or love and consequently your separation from home and heart which acted as the first inducement for your putting on the yellow garb. A probationery course under the tutelage of the village priest was followed by your complete renunciation of all that was mundane. The less said about your deerlictions of duty as a Sadhu the better. It cannot however be denied that your life acted as an inspiring example to the neighbours whoever could see through the false cloak. Indeed there are many good points to be re-counted but this I shall defer to another occasion. Well, a life thus spent in polished dishonesty met with its tragical end when you accidentally fell into village tank and was drowned. This revelation apart from discouraging you should act as an impetus in your advancement and make you cling fast to truth which alone can conquer the unexplored realms of bliss.

Village in Kathiawar

Q. What is it that is taking me in the good direction ?

A. The seeds sown then in the village school and during your training under the priest.

Past Life of N. K. S.

Born in a poor family.—Though a shepherd by birth had exhibited unusual reasonableness and though not very steadfast in character and deportments was liked by one and all of his clan. He married two wives and was considered to be revolutionary against social customs and beliefs. Though a shepherd he never went to the pasture but was content with sending his two young boys who were unusually vigilant. Your quixotic temper was not a little responsible for the communal recriminations and

estrangement. Thus deserted by those who were dear to you, you blundered into philosophy and this marks the stage in your career which contributed to your emancipation. Many noble and charitable deeds won for you the esteem of your neighbours and at a ripe age you passed away peacefully. It remains for you to take advantage of this splendid opportunity to advance yourself. With faith in Him and in His doings, plunge headlong into the sea of devotion and service.

OM ŚĀNTI ŚĀNTḤI

PAST LIFE OF M. N. M.

A Brāhmin by birth—very little education to start with, suffered from social stigma on account of celebacy till a very late period—unable to bear the humiliation for which the abject poverty of the parents was responsible, you sought the advice of a sadhu who out of compassion gave you a starvation allowance and directed you to a monastery where you lived a life of devotion as became your traditional instincts. Though guilty of some failings the life was spent in a satisfactory manner. In the prime of youth you were cut off from this world. But on account of an insufficient discharge of your karma you are again sent as a Brāhmin. The law of karma alone should give you consolation in your troubles. Cling fast to it and it is sure to lead you to the goal which you all aspire to attain.

(*Concluded.*)

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NYĀYA BHĀSKARA OF ANANTĀRYA*

TRANSLATED BY M. B. NARASIMHA IYENGAR, B.Sc.

CHAPTER II

THE unreality (of the phenomenal world), which is taken to be the major term (of the syllogism) is not that which possesses the attributes other than the *sat* (*i.e.* being) and also the attributes other than the *asat* (*i.e.* non-being). Because that which is possessed of the attribute of *sat* and that which is possessed of the attribute of the *asat* are of the form of mutual contradiction, and their negation, as in the case of that which is possessed of the attributes of silver and that which is possessed of the attributes other than that of the silver, destroy each other. And they (both) cannot be introduced into one inferential statement. Inferences, as a rule, are not hypothetical.

It has been argued thus :—That which is possessed of the *sat* and that which cannot be sublated upon (as false) is not the counter-entity of the negation which is co-extensive with the knowledge, having 'itself' as an attribute. And the conclusion is that (its opposite, namely) [36], that which is possessed of attributes other than that (*i.e.* the *sat*) is the counter-entity of the negation which is co-extensive with the knowledge having 'itself' as an attribute. Similarly that which possesses the attribute of the *asat* has not a substratum identical with the *sat*. And the conclusion is (its opposite, namely) that which is possessed of attributes other than that (*i.e.* the *asat*) has a substratum identical with the *sat*. And thus the major term becomes both that which is the counter-entity of the negation which is co-extensive with the knowledge, having 'itself' as an attribute and also that whose substratum is identical with the *sat*. Hence there will be no mutual destruction, because then that which is possessed of the attributes of the *sat* and that which is possessed of the attributes of the *asat* are not of the form of mutual contradiction. As there is in shell-silver (the condition of being) the counter-entity of the negation which is co-extensive with the knowledge, having

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* Continued from Vol. XXXIII, Nos. 2 & 3 page 195.

36 *Advaitasiddhi.* op. cit. p. 86.

'itself' as an attribute and also the identity with the *sat*, there will be no maiming (of a limb) of the major term in the illustration (*i.e.* shell-silver).

This is not so. Because there is not one (object) which has 'itself' as its attribute and which is common to both the subject and the illustration. If the subject is denoted by the word itself, there is the maiming (of limb) of a major term in the illustration. If the illustration is denoted by the word, itself, then there arises the fallacy of *Bādha* (*i.e.* annulment) in the subject. And it is not possible to get over the difficulty.

It should not be argued thus:—There will be no maiming (of a limb) of the major term, if the subject is denoted by the word itself. Because in the negation of the shell-silver, there is the co-extensiveness of the knowledge having the subject as an attribute. Thus also if the illustration is denoted by the word, itself, there will not be any fallacy of *Bādha* (*i.e.* annulment); because there is in the negation of the subject the co-extensiveness of the knowledge, having 'itself' as an attribute.

If it were so, only (the portion of the clause) "the counter-entity of the negation that is co-extensive with that" forms part of the major term. It will be useless (to introduce the portion) ending with 'the knowledge, which has itself as its attribute'. If (this clause, namely, 'the knowledge, which has itself as its attribute') is to be made useful, by taking the negation as a *whole*, it will lead to the fallacy of *arthāntara* [*i.e.* you would prove something different from what you have to prove]. Even in the absence of another, if it is proved that there is co-extensiveness with the knowledge, having another as an attribute, there will be the destruction of reality.

It has not been argued thus:—Through the relationship of the knowledge, having 'itself' as an attribute and also (through the relationship) of identity, that, which is possessed of attributes other than the *sat* and the *asat*, is taken to be possessed of few attributes only. All the attributes are the attributes of the contained, which are different from (that of) the container (*i.e.* the substratum) that is similar to itself. This is due to the relationship of distinction

(from the container) existing in the contained, whose attributes exist in "itself". The essential nature of its substratum (*i.e.* the container) and the attributes of the contained, which are distinct (from that of the container), have not the relationship (of the container) to the contained, which resides in "itself", whose substratum is similar to that which is identical with the *sat*. Therefore no destruction arises even though there is the negation of that one which has "itself" for its attribute and which is common to both the illustration and the subject.

This is not so. If it were so, there would arise the fallacy of *apasiddānta* (*i.e.* erroneous conclusion). The relationship of identity has not been accepted in absolute non-distinction. Indeed, it is stated in *Lagucandrika* [37] as follows:—'And as there is not the relationship of identity etc. in absolute non-distinction, the identity that does not support negation does not exist.'

It has been argued thus:—When the subject is taken in a most general form, as stated above, there does exist the distinction from the attributes of potness etc. Because, as in the case of that which is limited by the condition of the attribute of substances and also that which is limited by the condition of the attributes of potness etc. it (*i.e.* distinction) also disappears. And then also there will be the relationship of identity. Or that, which is possessed of attributes other than the *sat* and the *asat* possesses only the attributes of negation in its entity through the relationship of the attributes of the container and the attributes of the contained. And the container is related to the knowledge possessed of all the attributes, having "itself" as the attribute. All the attributes possess the relationship of the attribute of the contained, which is different from that of the container (*i.e.* the substratum) that is similar to itself. This is due to the relationship of distinction (from the container) existing in the contained, whose attributes exist in itself. The attributes of the contained, which are distinct from those of its substratum, constitute the essential nature (of the substratum). And therefore it is in accordance (with the major term).

37. *Ibid.* Page 20.

This is not so. If it were so, there is the likelihood of the major term being concluded by considering that the world does not possess a state similar to that of the sky etc. Thus the unreality is not proved, and it is not possible to get over the fallacy of *arthāntara* (*i.e.* you would prove something different from what you have to prove).

It should not be argued thus :—It is possible to get over the fallacy of *arthāntara* by inserting the expression, 'that which has a state' as the attribute of the subject. Because, if it were so, by the expression, 'that which has a state', which is the qualifying clause (of the subject), it is possible to get over the fallacy of *Bādha* (*i.e.* annulment) in the *asat* and the *Brahman*. But it will be useless to introduce the expression, 'that which is identical with the *sat*' and 'that whose attribute is different from consciousness' as the attribute of the subject.

It should not be argued thus :—The two, namely that which is the counter-entity of the negation co-existing with its substratum, and that which is identical with the *sat* has been accepted to be included in the major term. Then the fallacy of *arthāntara* does not arise by taking into consideration the expression, 'that it has not the attribute of a state'. Because, it is known that that which has not a state has no substratum.

Because, the expression, 'that which is identical with the *sat*' which has been introduced into the major term in order to guard against the fallacy of *arthāntara* arising out of the consideration of the expression, 'that which has the attribute of the *asat*' becomes useless. It is universally known that the *asat* has not a substratum. In fact here no fallacy of *arthāntara* arises by considering the expression, 'that which has the attribute of the *asat*', even though the major term is taken to be only the counter-entity of the negation, which is co-extensive with the knowledge having "itself" as an attribute. The expression, 'that which is identical with the *sat*' has been introduced into the subject. We then notice the inferential statement, having for its subject that which has the attribute of the identity of that *sat* when the major term is that 'there is the counter-entity of the negation which is co-extensive with the knowledge, having "itself" as an attribute.'

And this will not be finally concluded even if there is the absence of this inferential statement.

It has been argued as follows :—There arises the doubt in the joint cognition of that which has the attributes of earth and water. Then (in order to get over it *i.e.* doubt), as the attribute of the subject, the expression, 'that which has the attributes of that one individual (*i.e.* water or earth) has been added. Then in the subject the expression, 'that which is identical with the *sat*', as an attribute of the subject, has been added. Then there will be the fallacy of *arthāntara* by considering the expression, 'that which possesses the attribute of the *sat*', as the expression, 'that which is identical with the *sat*' has not been introduced into the major term. In order to get over this fallacy of *arthāntara*, it is essential to introduce that (*i.e.* 'that which is identical with the *sat*') into the major term.

This is not so. The subject, which is of the most general form, has the expression, 'that which is identical with the *sat*' included in it. But then what is the major term ? If the major term is that which is the counter-entity of the negation which is co-extensive with the knowledge having "itself" as an attribute, then whether, it (*i.e.* the major term) is of that form or not, there does not arise the fallacy of *Bādha* (or annulment). Then it is not right to establish the usefulness of introducing the expression, 'that which is identical with the *sat*' into the subject in order to overcome the fallacy of *Bādha* (or annulment). But it is right to say that, when the major term is the counter-entity of the negation which is co-extensive with the knowledge having only 'itself' as the attribute, then in the subject the expression, 'that which is identical with the *sat*' is introduced, in order to ward off the fallacy of *arthāntara*, that arises out of the expression, 'that which is the *sat*.'

Thus too in the work called *Didhiti*, a work on Logic it is stated as follows: 'smoke is not created when is not in association with fire. But it is not created when it is in association with fire. And it will not be that it is not produced. In order to ward off the conclusion arrived at (namely that smoke) is not produced when it is not in association with fire and also in order to arrive at the

conclusion that it is produced only when it is in association with fire, the qualifying clause, 'that which is not created when it is not in association with fire' is added to the subject. If, as stated above, in order to ward off the fallacy of *arthāntara*, you accept the usefulness of that clause (*i.e.* 'that which is not created when it is not in association with fire) in the subject. And if you are not going (to introduce that clause) in the major term, then an inquiry has to be made of the mistakes to be stated when dealing with the second definition of unreality. And yet when the expression, 'that which is identical with the *sat*', has been included in the subject, which is taken in the most general form, it is not right to accept the major term which has the attribute different from the *sat* and the *asat*. But it is so accepted in the *Laghucandrika*[38].

In the school of the *Mādhvas*, there is the erroneous perception in shell-silver etc. that this silver is *sat*. Here the identity with the *sat* has been noticed. Yet in the school of the *Mādhvas* and others, there arises the fallacy of *Bādha* (or annulment) when it is expressed in the form of a syllogism. There will not be the major term of the form, 'that whose attributes are different from that of the *sat* and the *asat*', when (the illustration *i.e.*) shell-silver exactly fits into the subject (into whose definition) the expression, 'that which is identical with the *sat*' has been added'. This doubting is not correct. The *Mādhvas* have not accepted *anirvacanīya-khyāti*[39]. And where there is the erroneous perception that this silver is *sat*, there is not the identity with the *sat*. Thus too even in the absence of shell-silver, it has been accepted that there is the perception of, 'that which is identical with the *sat*'. As the (expression, 'that which is identical with the *sat*') has not been included in the subject, the fallacy of *Bādha* (or annulment) does not arise. Thus the difficulty has been got over.

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38. *Ibid*. Page 37.

39. *Anirvacanīya-khyāti :* A person sees a rope and says, 'Here is a snake.' Here, the snake, that is not existent and that cannot be explained as being *sat* or *asat* is produced in the rope. Here the knowledge of the snake in the rope is called *Anirvacanīya-khyāti*. This erroneous knowledge disappears as soon as the right knowledge of the rope is apprehended.

Here, as regards the *Mādhvas*, it is not right to say that there arises the fallacy of *Bādha* (or annulment), when it is expressed in the form of a syllogism. Where, in the two schools, there is the exclusion of the major term, there it is said that there is the *fallacy* of *Bādha* (or annulment) in the *Brahman* as the clause, 'distinct from consciousness' is not introduced. In the *Mādhva* school there will not be the major term, when the shell-silver was considered. In our own school (*i.e.* the Advaitic school), we do not admit the falsity of it (*i.e.* the shell-silver). As such the fallacy of *Bādha* (*i.e.* the annulment) does not arise in the major term. Therefore as against him (*i.e.* the *Mādhva*) it is right to prove the major term by inferential reasoning. Otherwise according to the other school (*i.e.* the *Mādhvas*), there will be the fallacy of *Bādha* (or annulment), when proving the reality of the world consisting of *akāṣa* etc. According to the opponent, *Bādha* (or annulment) is for the sake of argument in general and it brings about the destruction of the inference only. In the school of the *Mādhvas*, the form identical with the *sat* has been taken to be of the *sat*. As such the fallacy of *Bādha* (*i.e.* annulment) is destroyed when the major term has a form identical with the *sat* and has the clause, 'that which has attributes other than the *sat*' included in it.

By this is also refuted the major term, which is both the counter-entity of the negation which is co-extensive with the knowledge having itself as the attribute and which is related to time. When the major term becomes capable of being concluded by the expression, 'that which has the attribute of being the state', it is not possible to get over the fallacy of *arthāntara*.

It has been argued thus:—Here it (*i.e.* the major term) is not being concluded; because that which possesses the attribute of being a state has been annulled by the process of perception. It is not so. Because even that which is possessed of the attribute of the *asat*, has been annulled by the process of perception. And here it is not possible to conclude the major term; because it is useless to introduce the expression 'that it is identical with the *sat*' in order to ward off the fallacy of *arthāntara*.

It is argued as follows:—The major term is both that which is different from the *sat* and also that which is different from the

asat. Then the clause, 'that which is distinct from the attributes of the *sat*' has as its attribute distinction and this the *i.e.* (attribute of distinction) is included in those attributes of the *sat* that are not set aside or not discarded by cognition' has to be introduced (into the major term).

This is not so. If it were so, then the distinction from the *asat* has the character of being set aside or discarded by cognition. Then the rest of the clause becomes useless. As has been stated there does not exist that one (object), which is accepted by all the disputants, that has the character of being set aside or d iscarded by the cognition of the form of the destruction of knowledge.

If the clause, 'the distinction from the *sat* that has the form of being not set aside or not discarded by cognition' is introduced, then in our school (*i.e.* the advaitins) the distinguishing characteristic of that particular knowledge of the *Brahman* only becomes simple. And the clause, 'that which is not set aside or not discarded by cognition' which is in justaposition with it (*i.e.* the knowledge of the *Brahman*) has not the distinguishing characteristic of an attribute. And it is not universally known that the distinction is not the attribute of that (*i.e.* the knowledge of the *Brahman*). The fallacy of *Siddha-Sādhana* (*i.e.* proving the proved) arises when the distinction is the attribute of the knowledge (relating to the *Brahman*). And yet a certain knowledge, which has been apprehended by a third person is of the form, 'all that is true is spoken to.' Therefore, in order to avoid the fallacy of *Siddha-Sādhana*, the clause, 'the distinction from the *sat*' is to be introduced, when distinction becomes the distinguishing characteristic of that (knowledge) relating to the *Brahman* only. And the clause, 'Negation from the *sat*' is to be introduced when there is the negation of the object of knowledge. The others have accepted that there is the attribute of truthfulness which excludes falsehood and which is opposed to the sublation of the type accepted by us (*i.e.* the advaitins). Therefore, it is not possible for them to say that there is the fallacy of *Siddha-Sādhana* in the absolute negation etc. of that individual, which is the important object of knowledge. And that important object of knowledge possesses a cognizibility which is different from the cognizibility that

is associated with attributes. And as this is present too in the cognizibility of the fourth state produced by the knowledge of the first perception, the first clause is introduced in the first school and the second clause is introduced in the second school. In our school (the advaitic) the knowledge of the pure *Brahman*, whose indicative mark is truthfulness freed from all doubts is produced by those names which are in a similar substratum with truth and others. And thus is apprehended the cognizibility relating to that (knowledge). Then there is the apprehension of the cognizibility that is co-extensive with truthfulness, through the greatness of the word, 'all'. Hence if there is cognizibility in a portion of truth there will not be the fallacy of *Siddha-Sādhana* by considering that it (*i.e.* cognizibility) is not present in another portion of truth. And the pure *Brahman* too has the indicating mark of *speakability*; Because this (*i.e.* the speakability) which is the indicative mark of *Brahman* possessed of attributes is also the indicative mark of the pure *Brahman*. Or in the place of speakability, let *knowability* be introduced. Then it will not be complex by introducing the word, 'co-extensiveness' if the clause namely, 'the attribute of distinction which is not the distinguishing characteristic of that important object of knowledge' or the absolute negation of the distinguishing characteristic of the object of knowledge is introduced.

This is not so. Though the distinguishing characteristic of the knowledge relating to the *Brahman* becomes simple, by desiring to include the clause, 'that which is not set aside or not discarded by cognition' it is not right to state that the clause, 'that which has not been set aside or not discarded by cognition' has for its attribute, distinction. Because this (clause, *i.e.* that which is not set aside ......cognition) is not in juxtaposition with the clause, 'that which is not set aside or not discarded by the knowledge' that applies also to the absolutely non-existent.

It should not be argued thus :—The clause, 'the object of the knowledge relating to both the *Brahman* and the absolutely non-existent is in juxtaposition with the clause 'not being set aside or not discarded by cognition.' And by including this clause, (the distinguishing characteristics) become simple. Hence it is right

to say that that which is not set aside or not discarded by cognition is not the attribute.

This is not so. Though the absolutely non-existent is the object of the state, called doubt, it is not the object of knowledge. And the *Brahman* is not the object of that state. And both (*i.e.* the *Brahman* and the absolutely non-existent) are not the object of one knowledge.

It has not been argued thus:—Of (the two namely) the object of the knowledge relating to only the *Brahman* and the object of the particular state called doubt relating to the absolutely non-existent, one of them possesses attributes of a simple nature in juxta-position with the attributes of a complex nature. Therefore which has not been set aside or not discarded by cognition has not that distinguishing characteristic of an attribute.

This is not so. There does not exist that state called doubt, which is common (to both), which is not impertinent and which is of a simple form. Of (the two namely) that which is connected with that (*i.e.* the state called doubt) and that which is connected with many distinctions, the distinguishing characteristics of one of them will not be simple as there is a desire to include the clause, 'that which is not set aside or not discarded by cognition'.

(*To be continued.*)

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THE STORY OF THE ASURAS

By Rao Saheb N. K. Venkatesam Pantulu, M.A., L.T.

The Story of the Asuras is a very interesting portion of Indian literature. The Asuras and the Devas were both sons of Kaśyapa Prajāpati, the former by his elder wife Diti and the latter by the younger wife Aditi. The Asuras were known also as the Daityas. Another wife of Kaśyapa by name Danu had also sons, who later figured with the Daityas in enmity against the sons of Aditi, known as the Devas. The term "Asuras" is applied both to the Daityas and the Dānavas. The Rākṣasas and the Pisācas, who really were fallen men and de-spiritualised souls respectively, came also to be clubbed with the Asuras. The distinction between the Devas and the Asuras was really one of outlook on life. It is well brought out in the Cāndogya Upaniṣad VIII, viii—ix. Indra, the chief of the Devas, and Virocana, the chief of the Asuras once went to Prajāpati and desired to know *Ātma* (Brahman). Prajāpati asked both to see their forms in water as they were and with their bodies well-shaven and adorned. Virocana was pleased with his form in water and took the well-adorned and nice body to be *Ātma* and took leave of the teacher and went away. But Indra could not think of the body even at its best as *Ātma*. He, therefore, saw *Ātma* as unconnected with the perishable body. This was the difference between the two sections of the first people created by the Almighty with the force of Will-Power, known as Śakti or Devi. The struggle between the Devas and the Asuras is the subject of my paper published in (QJMS Vol. XXVIII, pages 28-39) where is collated information as is found in the course of the Yajur Veda. There are several stories in Indian literature which show the greatness and the weakness of the Asuras, who took a materialistic view of life, as opposed to the Devas, whose outlook on life was predominantly spiritual.

I

ŚAṄKHA

The avatara of Viṣṇu as *Varāha* begins this *Kalpā*. The avataras of Viṣṇu as *Matsya* and *Kūrma* belong to the previous

Kalpās. In the very first *Kalpā*, after Brahma created the Universe, an Asura by name Śaṅkha, the son of Sāgara, took possession of the regions of the Devas and became master of all the Universe. He thought that he could break the power of Brahma and all the Devas, if he could carry off the Vedas, which contained the *mantras* for *Yagnas*, which gave all the spiritual and material power to the Devas. Śaṅkha went to Brahmaloka, when Viṣṇu was in *Yoganidra* in *Kṣīra Samudra*, and carried off the Vedas (*mantras*). But they escaped from his grasp, entered the ocean and became part of the waters of the ocean. Śaṅkha searched in vain for the *mantras*. He stayed under the ocean. The Devas woke up Viṣṇu on *Kārtika Śuddha Ēkādasi*, hence observed to this day as *Prabodha Ēkādasi*, and prayed to Viṣṇu. Viṣṇu took the form of a *Matsya* (fish), entered the ocean and killed Śaṅkha. He returned to Badari, sent the Ṛṣis to fetch the *mantras* from the waters of the ocean. The Ṛṣis went to the ocean, dived under the water and each took out with him what part of the *mantras* he could see. (Hence Ṛṣis are called the Seers of the *mantras*). They went up to Viṣṇu who stayed then at Prayāga. They placed the Vedic Lore at the feet of Brahma, and Brahma and Viṣṇu were delighted. The *mantras* became associated with the Ṛṣis who saw them and the Vedic Lore was thus restored to the world. Viṣṇu stayed at Prayāga. Brahma performed an Aśvamedha Yāga there and the Kṣetra became Brahma-Kṣetra. (In the Yajur Veda, the highest of the *Yagnas* is the Aśvamedha. It was the first *Yagna* performed and the *mantras* are interspersed in all the *Kāndas* of the Yajur Veda. In the last Anuvāka of the seventh Kānda of the Taittiriya Samhita, *Aśva* (horse) is represented as the form of the whole Universe.)

(Skānda Purāṇa, II. Vaiṣṇava Khānda, Kārtika Māsa Mahatmya Ch. 13). The Avatara of Viṣṇu as *Kūrma* (tortoise) was to bear the hill Mandara, when the Ocean of Milk was churned by the Devas and the Asuras. (*See later.*)

JALANDHARA

The story of Jalandhara is related in the Skānda Purāṇa, II. Vaiṣṇava Khānda, Kārtika Māsa Māhatmya, Ch. 14-22.

Jalandhara was born from the fire of the third eye of Rudra and was adopted by Samudra as his son. So, like Śaṅka, Jalandhara was also the son of Samudra. He grew very powerful, with the power of Śaṁkara in him. He overthrew all the Devas and became the master of the three worlds. He heard from his preceptor Śukra that the Devas had churned the ocean of milk, taken out nectar and gems from it and had cut off the head of Rāhu. He demanded that Indra should at once hand over all that he had taken from the ocean. There was, over this affair, a terrible war between the Devas and the Asuras. Jalandhara overcame all the Devas, including Viṣṇu, and made them all his servants. Nārada told Jalandhara that Pārvati deserved to be his queen and thus roused his evil desire. Jalandhara took up arms against Śaṁkara and with many illusions, tried to deceive him. Śumbha, Niśumbha and Kālanemi were his generals. He tried to seduce Pārvati, but he could not. Śumbha and Niśumbha made an image of her, and afflicted the same in the presence of Śaṁkara. They were cursed by Śaṁkara to be killed by Pārvati (Devi). (*See later*). Śaṁkara killed Jalandhara and made the Devas free once again. As Jalandhara issued from Rudra, he could be effaced only by Rudra.

Note :—This story shows that the time of Jalandhara was after the churning of the ocean for nectar (*aṃṛta*), and before the war in which Kālanemi, Śumbha and Niśumbha were killed. (*See later*).

Note :—The incidents in the story of Jalandhara in the Skānda Purāṇa are partially the same as in the story of Śaṁkhacūda in the Devi Bhagavata. (*See later*). Jalandhara's wife was Bṛnda, (another name of Tulsi). As in the Devi Bhāgavata story, Viṣṇu had to interfere with the *Pātivratya* or chastity of Bṛnda, for Jalandhara to be assailable. Viṣṇu took Bṛnda to Vaikunṭha.

II

MADHU-KAITABHA

(Devi Bhāgavata I. 6—9 ; Markandeya Purāṇa Ch. 76)

When Brahma came out of the naval of Nārāyaṇa and sat in penance on the lotus, the seat he found for Himself on the

Universal expanse of water, for the purpose of creation, he was faced by two Asuras Madhu and Kaitabha, who had just emerged from the two ears of Nārāyaṇa, out of the dirt therein collected. Another version is that the two represented the soft and the hard matter of water itself. Seeing nothing before them, they roamed about in water and saw Brahma and attacked Him. Not knowing what to do, Brahma prayed to Nārāyaṇa who was then in his usual sleep of meditation, Yoganidra. When Viṣṇu woke up and saw the plight of Brahma, he gave fight to the two Asuras for a period of five thousand years. Viṣṇu was tired, took rest for a while and reflected how he could kill the two formidable Asuras. Then Devi appeared and said that the two Asuras had received the boon from Her that they should die only at their pleasure and that too not on water. Nārāyaṇa then proposed to the Asuras that they might ask Him for any boon. In their pride, they said they would rather give a boon to Nārāyaṇa. Nārāyaṇa promptly asked them for the boon that they should be killed by Him. But they said they could be killed on any element but water. The Lord expanded His thigh and the Asuras also expanded their forms. But the Lord could not be deceived by the Asuras. The Asuras found that their power was limited. They placed their heads on the thigh of the Lord, who cut them off with His cakra. Thus the two Asuras paid with their lives for their pride and folly.

HIRAṆYĀKṢA

(Devi Bhāgavata VIII. 2)

During the praḷaya of the previous *kalpā*, the Earth had been immersed in water. It had to be raised again from its submerged condition at the beginning of the new *kalpā* (Age). Nārāyaṇa took up the form of a *Varāha* (Boar) and raised the earth from the water. It rose up, held on the tooth of the Universal Boar, Nārāyaṇa, known as Yagnā-Varāha, the Boar that performed the sacrifice of losing his usual form and raising the Earth for its new course of existence. On his way up, Nārāyaṇa was met by the Asura Hiraṇyākṣa, the son of Diti, and there was a terrible encounter between the two. Nārāyaṇa had to kill the Asura and take up the Earth and replace it amidst the Ocean of Water. Thus the new

age came into being and the Asura paid for his pride in attacking the Lord, who was engaged in ushering fresh life in the universe.

Note :—The version is slightly different in Harivamṣa, III. 36-40. Hiraṇyākṣa was a powerful Asura king who was jealous of the glory of the Devas. He took the help of his kinsmen and even of the mountains which had then wings. He himself was like a moving mountain. He attacked the Devas and there was a terrible fight between the Devas and the Asuras. Viṣṇu cut off the head of the Asura, with the form of *Yagnā-Varāha*, and for the good of the world, he also cut off the wings of the mountains. This is referred to in the Rāmāyaṇa, Sundara Kānda Ch. 1, where Indra is said to have cut off the wings of the mountains.

HIRAṆYAKAŚIPU

(Harivamṣa III. 41-47.)

Hiraṇyakaśipu was the brother of Hiraṇyākṣa and he held sway over the Universe and was a terror to the Devas. After long and severe penance, he obtained the boon of Brahma that he would die only when a strong blow sufficient to kill him was administered with the fist by one stronger than himself. He had none to stand against him and he afflicted the Devas with the pride of his strength and the boon of Brahma. At the request of the Devas, Nārāyaṇa had to take up the hard task of killing Hiraṇyakaśipu, himself. He assumed the form of a man with a lion's face, so as not to be either a man or a beast. He took the Pranava alone for his weapon and went straight to the Durbar Hall of the great Asura-Chief. Prahlāda, the son of Hiraṇyakaśipu, who was a great devotee of Viṣṇu, alone was able to see the true form of Viṣṇu as he was entering the hall. He inwardly prayed to the Lord. The Asura, seeing the ugly form before him ordered that it be attacked and killed. All the Asuras who attacked the Lord were killed. Hiraṇyakaśipu himself took up the fight and used all his powerful and confounding illusions. But the Lord stood firm and unmoved. The Asura was perplexed and thought that the end of himself and his kinsmen was nearing. The Man-Lion Nārāyaṇa, Nārasimha, gave a hard blow with his fist, uttering the Pranava

and the Asura was killed on the spot. Nārasimha then tore him up with his nails and thus the terrible Asura met with his end.

KĀLANEMI

(Harivamṣa 42-48.)

Kālanemi was the son of Hiraṇyakaśipu. In his possession was the great *Māyāstra* that had been presented by the sage Uru to Hiraṇyakaśipu. The Daityas were very powerful at the time, having for their leaders great Asuras like Tāraka, Māya, Kraunca, Varāha, Khara, Tvaṣta, Vipraccitti, Ariṣta the son of Bali, Kisora, Lamba, Svarbhānu (Rāhu) and others who were all invincible. They led an expedition against the Devas. The Devas were led by Indra, Yama, Varuṇa, Kubera, Sūrya, Sōma, Vāyu, Viṣṇu and others. All the sages were with the Devas and yet the Devas felt great fear. Viṣṇu had to put on eight arms and fight against the Asuras in this terrible war. Bṛhaspati advised the Devas, while Śukra advised the Asuras. Varuṇa knew that the great *Māyāstra* of Uru was inviolable. Sōma aided Varuṇa and they harassed the Asuras with their weapons. The Asura, Māya fought against the Devas with his *Māyāstra*, as he was a master of illusions. The Asura, Kraunca fought with the illusion of mountains. Agni and the Maruts dispelled the *astras* of the Asura. When the Devas were freed from the attacks of the Asuras, Kālanemi appeared on the field and the fight was resumed with fresh vigour. All the Asuras fought with redoubled vigour under the lead of Kālanemi, the son of Hiraṇyakaśipu. Viṣṇu then appeared on Garuda, with eight arms, attacked the terrible Asura, Kālanemi, and with his Cakra, cut off his head after a terrible encounter. All the Asuras were cut down on the battle-field. Bali, the son of Virocana and Svarbhānu (Rāhu) managed to make good their escape from that terrible encounter between the Asuras and the Devas. The Devas praised Viṣṇu. He went to Brahmaloka, received the homage of the Devas and the Ṛṣis, and repaired to his abode for meditation.

Note :—A very cogent account of the war in which Kālanemi was killed by Viṣṇu is given in the Skānda Purāṇa, Māheśvara Kānda, Kedara Kānda, Ch. 9-14. On one occasion, Bṛhaspati was not respected by Indra. He went away in anger. Nārada

then foretold the ruin of Indra. Bali, the Asura chief, heard of this incident, invaded Svargaloka and displaced Indra from his position as the Chief of the Devas. But as he was an Asura, he could not rule at Amarāvati. Only one who performed a hundred horse sacrifics could be Indra. He ruled the three worlds from his own abode in the Rasātala. As the *Ratnas* of Indra, the Elephant *Airāvata*, the horse *Ucchaisravas*, the Pārijāta etc. were being taken to Pātāla, they fell in the ocean. Indra and the Devas sought the protection of Viṣṇu. He advised the Devas to make peace with Bali until the time arrived for action. They did so. Indra and Bali were friends for a time. Viṣṇu advised that for securing the things fallen in the ocean of milk, the ocean should be churned. The Devas and the Asuras combined and churned the ocean, making Mandara the churning rod and Vāsuki the cord. At first terrible poison came out and all the worlds were enveloped in poison. Śiva was prayed to and He, in the form of Liṅga, swallowed it and so came to be known as Nīlakaṇṭha. Then *Candra* (moon), came out. He rose to the sky and shone. Kāmadhenu came out. Lakṣmi came out and rejoined Viṣṇu. (She had left her husband when Viṣṇu was proud of his valour-See Devi Bhāgavata VII. 29). *Ucchaisravas*, parijāta etc. came out. Dhanvantari came out with *Amṛta*. The Asura, Vṛṣaparva, took it from the hand of Dhanvantari and ran off to Pātāla. Then Viṣṇu took the form of a beautiful woman, *Mohini*, and stood before the Asuras. They asked the woman to distribute the *Amṛta* equitably among them. At that very moment the Devas also arrived there. *Mohini* told the Asuras that the guests should be first served. In their *Moha* (delusion) at the sight of *Mohini*, they agreed to any proposal. *Mohini* distributed all the *Amṛta* among the Devas and then suddenly disappeared. The Asuras grew angry and took up arms against the Devas. Only one Asura, Rāhu, managed to partake of *Amṛta* in the guise of a Deva. Surya and Candra pointed him out to Viṣṇu, who cut off the head of Rāhu. But several heads arose. Śiva took up the heads and hung them round his neck as a garland for the good of the Devas. In the terrible war that ensued between the Devas and the Asuras, several duels were fought between the heroes on either side. When the

Devas were not able to crush the Asuras and when Kālanemi was too terrible to tackle, Viṣṇu himself opposed him. He saw the power of Viṣṇu and prayed that he might be allowed to take another life and be killed by Viṣṇu so that he might obtain *Sāyujya* (union) with the Lord, as, by being killed at once as an ordinary warrior, he could only get Svargaloka from which he should come down to the earth. (The idea is that those who rise by their Dharma to the heavenly regions have to return to the earth for a fresh lease of life. Karma gives births, whether high or low. Jñāna gives one *Mukti* from which there is no return. Kālanemi sought this end.) Viṣṇu cut off the head of Kālanemi, agreeing to his condition. It was, therefore, that Kālanemi was born as Kaṃsa, the kinsman of Kṛṣṇa and was put an end to by him. The story in the Harivamṣa I. 42-48 is well understood only when this account in the Skānda Purāṇa is read with it. In the Harivamṣa, the war only is described. Then in the Viṣṇu Parva, the story of Kaṃsa is started. The two are connected in the Skānda Purāṇa. The story in the Skānda Purāṇa also shows that the war was the sequel to the churning of the ocean. In the Ādi Parva, 17-19 it is described. All the incidents are well connected and cogently explained in the Skānda Purāṇa. This is the value of a comparative study of the Purāṇas.

BALI

(Harivamṣa III. 48-72)

Bali was installed by Virocana as the chief of the Asuras. The pedigree is this :—

Kaśyapa
- By Diti (*Daityas*)
  - Hiraṇyākṣa
  - Hiraṇyakaśipu
    - Prahlāda
      - Virocana
        - Bali
- By Aditi (*Devas*)
- By Danu (*Danavas*)

Note:—Prahlāda did not care to rule as the chief of the Asuras, as he was a devotee of Viṣṇu. But when Hiraṇyakaśipu was attacked by Nārasimha, he fought on the side of the Asuras, as an Asura warrior. He once attacked Indra himself. He attacked also the Ṛṣi Nara and Nārāyaṇa at Badari. Viṣṇu stopped the fight. He took part in the wars of the Asuras against the Devas and once he boldly asked Devi why she should show distinction between the two sections of the sons of Kaśyapa, who should be equal in her eyes. Devi pointed out that the overthrow of the Asuras was always due to their own *Adharma.* She advised Prahlāda to go to Pātāla and stay there quietly without molesting the Devas, leaving the higher regions to their sway. The Asuras were given the sway of the lower worlds, the worlds below the earth. (Devi Bhāgavata; IV. 8-9. Devi Bhāgavata IV. 15).

During the chieftainship of Bali, the Asuras led one of the most terrible expeditions against the Devas. The Asuras were led by great heroes like Bāna, the son of Bali, a great devotee of Mahādeva; Bala, the son of Anāyuśa, Namuci, the son of Vṛtra, Māya, Puloma, Hayagrīva, Prahlāda, Śambara, Anuhrāda brother of Prahlāda, Virocana father of Bali, Kujambha brother of Virocana, Asiloma, Vṛtra son of Anāyuśa and brother of Bala, Ekaccakra, Sandiṣta son of Bali, Rāhu son of Simhika, Vipraccitti son of Danu, Kesi, Vṛṣaparva father of Sarmiṣta, who was the mother of Puru by Yayāti of the Lunar race (Ādi Parva). When Bali went out against the Devas, Durga herself placed the garland of victory round the neck of Bali. He was a great devotee of Viṣṇu and Devi. The Brāhmins sent him out with their blessings for glory. The Devas also mustered strong against the Asuras. Indra, Kubera, Yama, Varuṇa, Ādityas, Aśvins, Vasus, Rudras, Viśvedevas, Sāddhyas and Gandharvas took the field. The war began with duels between the great heroes on either side and the duels were wonderful feats of strength by both the parties. The duels were followed by a terrible general fight between the two formidable rivals for power and glory.

At one stage, when Indra was about to raise his Vajra against Bali, he was stopped by a heavenly voice which declared that Bali was a great devotee of Viṣṇu and that Viṣṇu himself would deal

with him. The Devas could not defeat Bali, who was too powerful for them. All the Devas took counsel and went to Viṣṇu himself for relief from the Asura Bali. Viṣṇu promised to deal with his great devotee, Bali, in the proper way and at the proper time.

The occasion when Bali was performing an Aśvamedha sacrifice was taken advantage of by Viṣṇu for his purpose. Bali was in Dīkṣa and Viṣṇu put on the form of a dwarfish Brahmacāri (*Vāmana*) and approached the sacrificial hall of the great Asura. He gave three wonderful discourses on Yagñā and his discourses attracted all the holy people present there. He was taken to Bali and was honoured by the great Yajamān, Bali. At the time of *Dānas* (gifts) the lad sought from Bali three feet of ground for agni (for worship). Śukrācarya saw through the game of Viṣṇu and warned Bali. Prahlāda also knew that Vāmana was the same Viṣṇu who as Nārasimha, had killed Hiraṇyakaśipu. He obstructed Bali. But Bali could not say nay, while he was in Yagña-dīkṣa. He knew too that Viṣṇu had come thus to deprive him of his power to aid the Devas. But he was glad to have the opportunity to give a gift to Viṣṇu himself. He poured water thrice in the hands of the lad and gave away three feet of ground, wherever he liked. Viṣṇu immediately appeared in His universal form (*Trivikrama*) and with his two feet covered the whole Universe. There was no room for the third foot of ground. Bali gladly bowed and the Lord of the universe placed his third foot on the head of Bali and led him to Pātāla and bound him with the Nāgapāṣa. The Devas regained their regions and the world was freed from the Asuras. Bali was taught the mantra for freedom from Nāgāpaṣa, by Nārada. He prayed to Nārāyaṇa, and Nārāyaṇa, in his admiration for the devotion and truthfulness of Bali, became the guardian of Bali in the nether region, Sutaḷa, and to this day Viṣṇu is said to be guarding the abode of Bali. It is said that when Rāvaṇa, of Laṇka, in a later age, tried to attack Bali, he was driven off by Viṣṇu. Bali is feeding himself on the offerings given by people in contravention of Vedic injunctions and he will be Indra, the chief of the Devas, in the next age of Sāvarni Manu. Viṣṇu, who, as Vāmana, suppressed the power of Bali, is glorified as *Trivikrama*, the Lord who measured the universe with three feet. Thus was

the power of Bali brought to an end and Dharma was restored in the world by the Lord Nārāyaṇa.

HAYAGRĪVA

(Devi Bhāgavata I. 5)

An Asura, by name Hayagrīva, meditated on Devi and obtained the boon that he could be killed by none but one with the face of a horse. His idea was that it was a condition which made him eternal. He was afflicting the whole world full of pride and power. He led a severe fight against the Devas with the aid of his kinsmen. The fight lasted several thousands of years. The Devas feared to wake up Nārāyaṇa from his Yoga. They devised a plan by which a worm, created by Brahma, should eat up the bottom end of the bow, which was resting on the chin of Nārāyaṇa. The worm was promised the share in the *Yagña*, of all that fell out of the altar (*Vedi*). When the lower end of the bow was eaten up, the bow straightened and, instead of merely waking up the Lord, it took off his head and threw it into the sea. This suffering He had, because he had once laughed unnecessarily and been cursed thus by Lakṣhmi, who took his laughter as an insult to her. The Devas were struck with grief and prayed to Devi for relief and for restoration of his head to Nārāyaṇa. At the suggestion of Devi, the Devas took the head of a horse and attached it to the body of Nārāyaṇa. He had to take the head and figure as Hayagrīva, the Horse-necked, to kill the Asura Hayagrīva and his vast army and bring glory and relief to the Devas.

Note :—According to Devi Bhāgavata Sk. IV. Ch. 16 :

In the Sixth or Chākṣuṣa Manvantara, the sons of Dharma, Nara and Nārāyaṇa began Tapas at Badari.

In the Vaivasvata Manvantara, the Seventh Manvantara, in which we are living, the Avataras of Viṣṇu took place thus :—

In the second Yuga, Dattāṭreya.
In the fourth Kṛta Yuga, Narasimha.
In the ,, Treta Yuga, Vāmana.
In the nineteenth Treta Yuga. Puraśurāma.
In the twenty-fourth Treta Yuga, Śri Rāmacandra.
In the twenty-eighth Dvāpara Yuga, Śri Kṛṣṇa.

III

THE DEVAS AND THE ASURAS

(Mahābhārata Ādi Parva 17-19)

At the bidding of the Lord Nārāyaṇa, the Devas and the Asuras jointly churned the Ocean of Milk; with a view to obtain the innumerable gems and the uncounted wealth hidden in the bosom of the ocean. At first what came out was black poison. None would face it, much less deal with it. Then on the prayer of the Devas, the Lord Mahādēva had to take in the poison and by His Yoga, keep it in the throat, so that it could do no harm to himself or to others. He is hence called Nīlakanṭha, as the poison in the throat made a dark-blue spot on the throat of the Lord. Then Lakṣmi issued from the Ocean and Lord Viṣṇu took charge of his consort who had left his side, to teach him a lesson when he was too proud of his victory over the Asura Halāhala, in conjunction with Mahādēva (Devi Bhāgavata VII. 29). The tree Pārijāta which issued from the Ocean was given to Indra. Dhanvantari, the first physician of the world, came out of the ocean with Nectar. He was the form of Surya. When, after long struggle and toil, *Amṛta* issued out of the ocean, the Asuras were eager to get the first possession of the nectar, which would give eternal life to those who partook of it. Seeing the greed of the Asuras, Viṣṇu adopted the form of a beautiful woman (*Mohini*). The Asuras were looking on the form with lust. The Devas partook of the nectar. The Asuras lost it. One Asura alone, the son of Svarbhānu, partook of the nectar stealthily. Surya pointed out the Asura to Viṣṇu and his head was cut off, but as he had taken the nectar, he could not be deprived of his life. So the two parts of the Asura became Rāhu and Kētu, the former the head and the latter the body. They vowed to cause trouble to Surya (Sun) and Candra (Moon) (the Lord Soma). Hence the eclipses of the Sun and the Moon are caused by their shadows, during their transit across the sky in their appointed orbits.

Note :—The Skānda Purāṇa is more clear and definite. In Ch. 12 (62-63) of the Kedāra Kānda in the first, Māheśvara Kānda, we are told that two Asuras *Rāhu and Kētu* put on the

disguise of the Devas and shared the *Amṛta.* On being told by Surya and Candra, Viṣṇu cut off the heads of Asuras. The head of Rāhu flew up and the body began to dance and destroy the world owing to its Daivic power having tasted the *Amṛta.* Kētu flew up to heaven as smoke. It is Rāhu that afflicts the Sun and the Moon at the eclipses and Kētu covers the discs with smoke at the time. Kētu is held in Indian astronomy to be smoky and Rāhu is held to be the most malefic planet. This is a good reference in the Skānda Purāṇa in view of the fact that in the Zend Avesta (See my Paper on "Zend Avesta and Atharva Veda", in the Quarterly Journal of the Mythic Society, Vol. XXX pages 411-412,) two leaders of the Asuras are mentioned, *viz. Ahu and Ratu.* When, in the war between the Devas and the Asuras that followed the churning of the ocean, it is said in the Skānda Purāṇa in the same Kānda (Ch. 13. V. 29) Rāhu fought hard on the side of the Asuras and when he lost his head, his head multiplied and Śaṁkara had to make a garland of the skulls and wear them round his neck, hence deriving the name, Mundamālādhara and save the Devas at the critical hour. We find here clear contact between the Vēda and Zend Avesta. It is curious also that in the Mārkandeya Purāṇa Ch. 45 (34) we are told of *twenty-one Atharvans* and Zend Avesta speaks of *twenty-one Nasks* (*books*), see my Paper, P. 409, line, 18. After all the Pārsis are Pārāsikas or Pārāstikas, the Astikas beyond Bharata-Varṣa and Ahura-Mazda is the Mahat (Great) Asura (Varuṇa). Thus Purāṇas and Gāthas bring us nearer if we examine them closely and carefully.

Then started a terrible war between the Devas and the Asuras. The two sections of the sons of Kaśyapa became avowed enemies. Though both were endowed with spiritual power and though both performed all Vedic rituals, yet while the Devas obtained happiness and victory, the Asuras reaped only unhappiness and misery, as their aim had always been to get earthly glory and power, without gratitude and dedication to God, the creator of all life in the Universe.

Note :—In the Śānti Parva Ch. 22 (11) it is said that the Devas and the Asuras fought eight hundred and ten battles. The Devas were led by Indra. The whole war lasted for a period of

32,000 years and several Asuras were killed by the Devas in those deadly wars. It is also said in the Śānti Parva Ch. 33, that 88,000 Brāhmins aided the Asuras. It is said that the Devas were advised by Bṛhaspati, while the Asuras were advised by Śukrācarya. Bṛhaspati belonged to the race of Āngīras, and Śukrācārya belonged to the race of Bhṛgu. These were the first Ṛṣis and were both disciples of Atharvaṇa Ṛṣi. When the sons of Kaśyapa became sharply divided among themselves, the two Ṛṣis also had to take sides. It is said in Devi Bhāgavata I. 11, that when Sōma refused to give up Tāra, the wife of Bṛhaspati, who left the home of Bṛhaspati and sought her home in the mansion of Sōma, a war between the Devas and Sōma become inevitable, owing to the fact that Bṛhaspati was the priest of the Devas. Then Śukracārya promised all aid to Sōma, as against the combined force of the Devas. Brahma brought about a reconciliation between Sōma and Bṛhaspati. Tāra was restored to Bṛhaspati, but by the confession of Tāra herself and the command of the Devas, Budha, the son of Tāra, came to be recognised as the son of Sōma.

INDRA AND VṚTRA

(Taittiriya Brāhmaṇa I vii, 1)

Mahābhārata ... { Vana Parva, 100-103. Udyōga Parva 9-18 Śānti Parva 279-282.

(Devi Bhāgavata VI. 1-6)

The stock story in the Vedas is the enmity between Indra and Vṛtra. It is said in the Śānti Parva Ch. 98 (V. 48-49) that Indra killed the sons of Diti and Danu, Jambha, Vṛtra, Bala, Pāka, Satamāya, Virocana, Namuci, Śambara the master of illusions, Vipracitti, and even Prahlāda. Thus he became the chief of the celestials, according to his own statement. The exploits of Indra with his Vajra form the theme of many Vedic verses. He obtained the title of *Mahendra* from the Devas. As the Asuras were by birth also Brāhmins like himself and the Devas, Indra had to expiate his sin by performing a hundred Aśvamedha Yāgñas. He is hence called Śatakratu. After killing Vṛtra, he had even to lose his chieftainship of the Devas. He fled and hid himself in

water in a lotus-stalk. During that period Nahuṣa of the Lunar Race was installed as Indra, but by his pride and lust for the queen of Indra, he lost his position by the curse of Agastya and had to spend a long time as a serpent in the world, until he was raised to heaven by Yudhiṣtira, the son of Dharma. (Mahābhārata, Udyoga Parva, Ch. 9-18 and Vana Parva 178-181.)

Note :—With the aid of Dattātreya, the Avatar of Viṣṇu, by Atri and Anasūya, Indra killed Jambha under very curious circumstances. Jambha and his comrades overthrew Indra and the Devas. He and the Devas sought the aid of Dattātreya, who was in his *āśrama* with Lakṣmi by his side. He asked Indra to manage to get the Asuras to his presence. When it was done Dattātreya took off their prowess by His yogic look. They became sensual and carried away Lakṣmi on their heads in a palanquin. They lost their glory thereby. The Devas easily overthrew them, killed them and regained their positions in the Heavenly Kingdom. (Mārkandeya Purāṇa, Ch. 16.)

In the Skānda Purāṇa, Maheśvara Kānda, Kaumārika Kānda, Ch. 20-21, it is said that, in the War of Tāraka against Indra, Viṣṇu attacked Jambha but left him off and then he asked Indra to attack Jambha and kill him, for that was the pact of the Devas. So Indra attacked Jambha and killed him.

Triśiras, the son of Tvaṣta, the architect of the Devas, was a very holy Brahmin with three heads. Brahma has four heads; Mahādeva has five-heads; Skanda has six heads. Ādiṣeśa has a thousand heads. With one head Triśiras ever uttered the Vedas, with the second he drank the Sōma and with the third he could see the whole universe with the power of his unrivalled yoga. Indra was very envious of him and one day he managed to cut off the heads of Triśiras when he was in samādhi. But the heads would not leave the body. He got hold of a carpenter and made him chop off the heads, promising him a share in the sacrificial offerings. Tvaṣta became enraged and did penance for a son who would kill Indra, but by wrong sound of the Vedic Mantra (Taittiriya-samhita II. V. 2), he got a son who was very powerful but who was destined to be killed by Indra. Indra could not vanquish Vṛtra on account of his valour and penance. He had the boons of Brahma.

But Indra got the aid of Viṣṇu and after a terrible fight managed to kill the Asura with his Vajra wherein Viṣṇu placed his Sakti. Devi stupefied Vṛtra. Thus was Vṛtra killed. Before his fall, he consulted his Guru Śukracārya for he never felt attachment to the things of the world, being very philosophic by temperament. He desired to know the truth behind life and the nature of life beyond this world. At the invocation of Śukra, Santakumāra Ṛṣi taught Adhyātma to Vṛtra (Śānti Parva. Ch. 280) and he gladly laid down his life in a pose of yoga.

Though Vṛtra was thus got rid of, yet Namuci remained unconquered. He was more powerful than Vṛtra. A terrible duel was fought by Indra against Namuci. When Namuci became unconscious, Indra told him that he would not kill one fallen senseless, and asked Namuci to seek a boon from him. Namuci sought the boon that Indra should not kill him with any dry or wet object, when the day was bright or when the darkness of the night was on. Indra sought such an opportunity and killed Namuci with the foam of the sea-water at the evening twilight. Foam is no object dry or wet. Twilight is neither day nor night. Thus Indra got rid of his two great enemies Vṛtra and Namuci. (Taittirīya Brāhmaṇa I. vii. 1.)

Brahmahatya caught Indra and he hid himself for a long time within a lotus-stalk in a far-off lake. Nahuṣa, the king of the Lunar Race, was installed as Indra, but by his pride and lust to possess the queen of Indra, he lost his position by the curse of Agastya, who, with other sages was asked to carry his palanquin to the house of Indrāni, the queen of Indra. Indra performed an Aśvamedha, purified himself and was restored to his position as the chief of the Devas.

Note :—In the stories, Vṛtra and Namuci are confounded and taken sometimes as one and sometimes as different. The section in the Taittirīya Brāhmaṇa I. vii. 1, makes it clear that the two are different, and that they met with their ends differently at the hands of Indra. Sāyaṇācārya in his commentary on Taittirīya Samhita I. viii. 7 makes the point quite clear and the above account follows the Vedic version.

Note:—In the Vana Parva (100-105) it is stated that the Vajra of Vṛtra was made of the bones of Dadici or Dadhyanc, the son of Atharvana Ṛṣi, (Taittirīya Samhita, III. v. 11) that after the fall of Vṛtra, the Asuras fled and hid themselves within the ocean, that at the bidding of Viṣṇu, and the request of the Devas, Agastya drank up the water in the ocean and thus enabled the Devas to pursue the Asuras and kill them. Vast hordes of Asuras still spread themselves over the world's surface and Śri Rāmacandra, Bhīma, Arjuna, and Śri Kṛṣṇa killed them at different times in different ages. Down to our own Age of *Kali*, the Asuras have been flourishing and they have been pursued and killed whenever they are seen to molest Brāhmins and Ṛṣis.

(*To be continued.*)

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STUDIES IN BIRD-MYTHS NEW SERIES No. IX.

On an Ancient Indian Didactic Myth about the Indian Sparrow Hawk's Intelligence and Cleverness.

By the late Prof. Sarat Chandra Mitra, M.A., B.L.

The bird, referred to in the undermentioned ancient Indian didactic myth, appears to be the Shikra or the Indian sparrow-hawk which is found all over India and especially in its northern parts. It is about twelve inches in length and possesses plumage of a greyish colour. There are very conspicuous black bars on its tail. It has fierce looking yellow eyes. Its Zoological name is *Astur badins* (Gmel). As this hawk can be easily trained and is a great adept in catching quails, partridges and other small birds, it is much prized by Indian falconers. It is an extremely audacious bird. Lt.-Col. M. E. Johnson in his article entitled "Birds of A Punjab Garden" which has been published in the Illustrated Weekly of India (Bombay) for Sunday, the 1st August 1937, at page 39 says, "A tame sparrow-hawk, which I had, once actually tried to take my bulbul out of its cage beside me".

The ancient Indian didactic myth, mentioned above, is as follows :—

Rāja Śibi was a potentate of ancient India and renowned for his self-sacrificing spirit and loving tenderness for all created beings, both great and small. He thus actually embodied in his own person S. T. Coleridge's conception of a pious and benevolently disposed man as set forth in his following lines :—

"He prayeth best, who loveth best
All things both great and small;
For the dear God, who loveth us,
Hath made us all".

As the Rāja was walking in his garden on one occasion, a pigeon, which had been much exhausted by its frantic efforts to escape from the clutches of a sparrow-hawk which had chased it for a long time fell upon his hands. By his loving care Śibi restored the poor exhausted bird to its former vitality. But the hawk requested the Rāja to return it to him, saying "O Rāja! by what

right are you taking away from me my legitimate prey? Please give it up to me so that I may eat it."

Śibi replied: "O hawk! I cannot and will not allow this poor bird to be killed and eaten by you in this way."

But the sparrow-hawk rejoined: "O Rāja! pigeon is my prescribed food. God has allotted to me such small birds as my legitimate prey.

"I shall not commit any sinful and cruel act by killing and eating this pigeon. If you do not give it back to me, I shall have to starve".

For a moment, Śibi was dumb-founded on hearing this argument of the sparrow-hawk which was unanswerable. At last recovering his wits, he said, "O hawk! I am quite convinced by the cogency of your reasoning, so be pleased to accept, in exchange for this poor pigeon its weight in the flesh of my own body, and let it go away."

The sparrow-hawk having agreed to Rāja's proposal, the latter allowed the former to take away from his body such a quantity of flesh as was equivalent to the pigeon's weight.

By this act of great self-sacrifice Rāja Śibi saved the lives of both the pigeon and the sparrow-hawk. [1]

From a study of the foregoing ancient Indian didactic myth, we find that:—

(1) The ancient Indo-Āryans were keen and careful observers of the ways and habits of beasts and birds and had noted the fact that the birds of the hawk family, especially the Indian Sparrow-hawk or the Shikra, were great adepts in catching and preying upon small birds such as the pigeon, and the like. This fact they have recorded in the apologue or myth which forms the subject-matter of this paper.

(2) The art of falconry and hawking is a favourite sport among the potentates and magnates of modern India. This fascinating field sport, very likely, appears to have been prevalent in India

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1, *Vide* the Myth entitled "Shibi and the Hawk" in "Indian Fables and Folk-Lore" by Sovana Devi, London, Macmillan & Co. 1919. Pages 33-34.

from ancient times and to have had its origin from the aforementioned observation made by the ancient Indo-Āryans of the small bird catching habits possessed by the members of the hawk family.

(3) The ancient Indian potentates and magnates used to have parks and gardens attached to their palaces and residental houses, in which they were in the habit of taking strolls by way of morning and evening constitutionals. It was while taking such a stroll in his park that the over-exhausted pigeon chased by the Shikra or sparrow-hawk fell into the arms of Rāja Śibi.

(4) The ancient Indo-Āryans appear to have been very tender-hearted and kind towards beasts and birds and refrained from killing them except on ceremonial occasions when they slaughtered them by way of sacrificial offerings to their deities. This is evident from the kind-hearted solicitude displayed by Rāja Śibi for saving the poor pigeon's life.

(5) The moral inculcated by the foregoing ancient Indian apologue or myth is " Be kind and tender-hearted towards beasts and birds " because that man is really pious and religious who shows the tenderest solicitude for saving the lives of such inferior beasts and birds as pigeons. It is on account of the Indo-Āryan's possessing this virtuous trait in their character that " societies for the prevention of cruelty towards animals " do not appear to have existed in ancient India.

(6) This Indo-Āryan virtuous trait, namely, the tenderness for the lives of inferior beasts and birds, has been inherited by the Buddhists, the essential creed of whose religion is " Kindness to animals is the greatest of virtues ". Like Rāja Śibi, Lord Buddha himself, on one occasion, saved the lives of a whole flock of goats which were being led away for sacrifice by offering his own body to be sacrificed in their stead.

The same virtuous trait has also been inherited by the followers of Jainism which is said to be a sort of compromise between Hinduism and Buddhism.

(7) The next moral lesson inculcated by the foregoing Indian didactic apologue or myth is " Be self-sacrificing even if it be for saving the life of such an inferior being as a pigeon ".

REVIEWS

The Other World—By Minocher K. Spencer.—Published by the Spiritual Healing Centre, Coimbatore. Copies can be had from The New Book Company, Kitab Mahal, 188-90, Hornby Road, Bombay. Price Rs. 2.

THE Other World by Spencer is an illuminating book of higher spiritual matters of the science of the higher world. The functions of science are to systematise knowledge, to ascertain truth, to pursue knowledge or truth for its own sake and so on, for God permeates throughout the universe from the tiny sand to the immensities of the stars. Every atom is filled with life. Those who work in the higher spheres are on the alert to bring to the foot-weary travellers on this earth their message of love, truth, wisdom and hope. Love is the universal law which enables us to work in the higher spiritual spheres and helps the wearied travellers to realise themselves. The growth of the spiritual movement sketched from Homer onwards in this book makes very interesting reading. Spiritualism is not blackmagic or jugglery practised by an Indian fakir or his compeer elsewhere. It is what is said to be practised for men's greatest blessings by the greatest masters of spiritual science. A medium is the gate for the communication with the spirit world. To what extent we can believe in it, to what extent current civilization is sense-dominated and disintegrating, how life after death really survives are not for me to speak. Messages from the realm beyond may be due to telepathy or may not be: but instances are given of such messages in this work. It is a matter which perhaps the professional institutions devoted to their analytical study may investigate and unravel. I do not profess either to believe or to disbelieve in these things. The spiritualistic messages are contained on pages 124, 159, 185, 187 and 191, among others. Attention may be drawn to another book 'The Great Mystery of Life Beyond Death'—by H. L. Kaji, which purports to unfold the great mystery of life beyond death, as dictated by the spirit of the famous spiritualist, the late Sir Arthur Canon Doyle to the author, Mr. Kaji.

Life is endless. Every religion teaches the immanence of God: He is here, there, everywhere: He is nature: He is within us

and around us: He is not born, nor has he death: nor having been ceaseth: Heavenly Father or not. He is unborn, perpetual, eternal and ancient and deathless. If in human form He is not slain when the body is gone. If "Two men looked out through prison bars—One saw mud, the other stars" each, perhaps, understands according to his instinct. The work is worthy of perusal.

S. S.

Svatantrādvaita or Madhva's Theistic Realism.—By B. N. Krishna Murthty Śarmā, M.A. With a foreword by Professor D. M. Datta. Price Rs. 1-8-0.

DISPLAYING a refreshing boldness in expounding the central tenets of Dvaita Vedānta, this work sets out to correct certain current misconceptions regarding the system. For instance, the Sanskrit term Dvaita usually translated Dualism gives rise to the criticism that the system upholds two independent substances as constituting the sum of reality. Now two ultimate *Reals* are self-contradictory; they can only pose a problem, not solve it. The search for unity is inherent in the essence of reason. Mr. Śarma makes it clear that Madhva is no dualist in this sense. Madhva is no follower of the Sānkhya doctrine, according to which *puruṣa* and *prakṛti*, spirit and matter, are totally independent, parallel Reals, mutually exclusive of each other. He is an Upaniṣadic Interpreter. The Upanṣads declare in impressive fashion, in a variety and fulness of illustration unparalleled in the spiritual history of humanity, the supremacy of an indwelling spirit in the universe. Madhva upholds the pervading presence of Brahman in the essence of finite souls as well as in the inmost constitution of matter. Further, he subordinates (in emphatic, unmistakable terms) the finite world of souls and material substances to the immanent and transcendent supreme spirit *viz.* God, by dividing the sum of things real into two categories, *svatantra* or self-dependent, and *asvatantra* or non-self-dependent, God alone belonging to the former category. This should remove all doubts regarding the ultimate character of Madhva's system. It is not dualistic in the sense of upholding two parallel, hermetically sealed, windowless spheres of reality. The universe is an orderly system on account of being pervaded and governed by a single self-dependent, absolute

or self-determined and self-determining spiritual reality. Mr. Śarma has taken the unusual step of obtaining the sanction of the late pontiff of the Uttaradi Mutt, than whom no greater authority on the system as traditionally transmitted could be desired, for calling the system by the bold and challenging title of *svatantrādvaita*. The great Svami's assent to the descriptive title *Advaita* to *Dvaita* (in a specific sense)is a refreshing tribute to his freedom from bias and the fetters of sanctified terminology. There is *advaita* and *advaita*, monism and monism, a monism that relegates all difference to the realm of illusion, and a monism that tolerates a real but subordinate world of souls and matter, animated by a Divine Infinite Spirit, and functioning as a condition of His manifestation, as an expressive symbol of his splendour.[1]

What then is the status of the real world? Does it vanish on the attainment of the true vision of reality, like the vanishing of the illusory snake on the recognition of the rope? Madhva would say on sākṣātkāra our false views of reality vanish, leaving the vision of a real, true world irradiated by an immanent and transcendent God.

But how are we to articulate the mutual relations of God, finite soul and matter? What is the exact significance of the statement that matter and souls are *pervaded* by God? "Pervasion" is a metaphor. The problem of the One and the Many, Identity and Difference are on our hands. East and West alike have evolved certain types of interpretation of this problem in their ontological, epistemological, ethical and religious aspect. Madhva's system occupies a distinct place in the world's hierarchy of philosophical systems, articulating the inter-relation of the final units and relations constitutive of reality. Madhva is unusually resolute in facing logical problems and unusually original in the lines of solution he recommends.

For instance, in the interpretation of religious experience at its highest, he strives to do justice both to the mystic experience of absorption in God as well as to the ineluctable basis of selfhood

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1. Born in a family of distinguished pandits, and trained in the orthodox way, but later passing through a modern College, Vidwan Raghavendra Charya, M. A. incurring the usual opposition for daring to call the system a variety of Absolutism.

Absolutists endanger the aspiring soul in their anxiety to save the all-embracing reality of the ultimate spirit and emphasise the self-forgetful nature of the mystical ecstacy. "Realists" endanger the primacy of the immanent spirit, in their emphasis on the transcendent God-head. Both views contain elements which are equally necessary for religion, but in exaggerated isolation. In the final experience of mystical "absorption" Madhva would say—the soul is "wrapt" or "lost" in God in the sense of unself-consciousness or forgetfulness of itself in abounding joy, but not in the sense of losing itself, connoting utter destruction of essence.

Identity of content but *diversity of basis* are both possible and necessary. Madhva investigates the varieties of this possibility in logical terms.

The monograph under review clears the ground for a fresh approach to the system, and should go far to whet the appetite of students for a more extensive exposition. Mr. Śarma lays the thoughtful student under a distinct obligation by affording abundant illustrative and corroborative passages from the classics of the system—Madhva's own utterances, Jayathīrtha's magnificent comments and elucidations, and Vyāsarāya's subtle dialectic. The book is indispensible to students of Vedānta.

M. A. Venkata Rao.

A History of Tirupati Vol. II—By Rajasevasakta Dewan Bahadur Dr. S. Krishnasvamy Aiyangar.—Published by the Commissioner, Tirumalai-Tirupati Devasthanam.

This continuation volume to the one already published sometime ago was unfortunately delayed owing to causes beyond the control of the author and Tirumalai-Tirupati Devasthanam Committee. From the votive inscriptions of the rulers and officers of the Vijayanagara as well as of private persons, Dr. S. K. Aiyangar traces here the history of Tirupati under Vijayanagara and shows that with the advent of Sāḷuva Narasimha and the activities chiefly of Nādamuni, Aḻavandar and Rāmānuja, the Tirupati shrine came into prominence while Perumal Koil at Kāñcī superseded Aḻagarmalai near Madura under the control of the Pāṇḍyas. The anxiety of Vijayanagara to check the Pāṇḍyas who were molesting Tiruvadi (Travancore) on the land from the Western Ghats and the Portuguese

fighting from the sea, carrying on aggressive proselytisation in the coastal board led to the setting up of a new trinity of holy places of Vaiṣṇavas, namely, Koil (Srirangam), Tirumalai (Tirupati) and Perumal Koil (Kāñcī) in the place of the ancient Koil, Tirumalai and Aḻagaramalai noticed in the Tamil classics like the Paripadal and the Silappādhikaram. Under Śrī Krishnadēva Rāya and his successors, Tirupati which had already grown rich by endowments became also strategically important. The rulers of Bijapur and Golkanda (Bahamani) and European companies, particularly the Portuguese, were keen on annexing Tirupati as a coveted possession. The Sāḷuvas appointed officers like Kandakai Rāmānujayya to administer the temple funds and to utilise the income of the several benefactions for feeding in the Rāmānujakutas all Vaiṣṇavas present there at the end of a festival, severely punished the hereditary temple priests who had misappropriated the funds and even put in Śrī Vyāsarāyasvami, a man of learning and high character to look after the temple worship until a suitable descendant of the ancient house of priests could be found. Śrī Krishnadēva Rāya naturally receives a more detailed notice owing to his frequent visits to the shrine, his successes in war against the Gajapatis or the Bahamani kings and fruitful diplomatic negotiations with the Portuguese. The Rāja of Chandragiri gave the English Madras to put up fortifications there by way of counter-acting the Portuguese influence. Sometime later, the shrine went into Muhammadan possession. The Nawabs, however, rented the temple revenues, to lease which even Madame Dupliex is said to have tried in vain. The conclusion of the Carnatic Wars secured to the East India Company the right to lease Tirumalai and Śrī Vaiṣṇavas themselves figured as neuters from the company. The later papers have not been released to bring the history of this temple up-to-date.

The connection of Mysore with Tirupati before, during and after the Vijayanagara association, the keen interest evinced by the revised liberal scale of expenditure annually amounting to Rs. 20,000 incurred by the Government of Mysore towards charity at Tirupati have been mentioned. The original Vaiṣṇava character of the shrine is said to follow from a passage in the Mahābhārata

which the author gives at the end of the volume as a supplementary note echoing as it were a centum of Pogai Āḻvar in Iyarpa of the prabhanda that Rudra and Natarāja, though two separate forms, are one in substance and that the form of the one is found in the other. He is definitely of the view that if it had not always been Vaiṣṇava in character throughout, it had at least retained that character under Vijayanagara. The general impression is that it was originally a two-handed image of Subramanya. We congratulate the author for the compilation of the disjointed material and presenting an illuminating and readable account of the shrine.

P. S. L.

Magadha Architecture and Culture—By Siris Chandra Chatterjee. Published by the University of Calcutta.

ARCHITECTURE is the finest embodiment of a nation's self-expression and Indian architecture is no less so. It is up to our Universities and local bodies to preserve and save it from decay, if only to avoid the renovation of old classical structures in neo-Indian styles. The book under review is appropriately dedicated to the sacred memory of Sir Asutosh Mookherjee as a reverential tribute. Mr. Chatterjee has toured India and greater India to rescue Indian architecture, working single-handed to rouse public sympathy in this behalf. He presents to every cultured Indian the glorious days of Magadha, how the people lived in those days, what their ideals were, how the extent to which spiritual belief and social demands of the nation influenced the town planning and architectural environments and how in spite of limited resources at our disposal we can revive to some extent at least the healthy and artistic life of India at Rājagṛha, Pataḷiputra and Naḷanda.

Magadha is the cradle of a great civilization which fostered rival schools of philosophy contributing to the foundation of a virile Hindu religion. Architecture also with its allied arts originated and blossomed splendid on this soil. The achievements of Magadha attained the zenith due to the Universities at Naḷanda, Uddandapura and Vikramaśika. The glory of Magadha is imperishable. May we do what we can to resuscitate interest in this branch of knowledge of our art ?

The author has brought out a judicious development of architectural science in his interesting and detailed account. The get-up is excellent, the bibliography is full and the plates are clear and impressive.

R. H. R.

Historical and Economic Studies—Edited by D. G. Karve. Published by the Editor, Fergusson College, Poona, 4. Price Rs. 3.

THIS work containing interesting articles on historical, political and economic subjects by enthusiastic experts in research and published by the History and Economics Association of the Fergusson College, Poona, is appropriately dedicated to that great economist and Founder-President of the Association, Prof. V. G. Kale. Prof. D. V. Potdar has attempted to reconstruct the history of the relations of Baji Rao and Bundelas with the help of latest available sources. The writings of Mr. D. V. Apte, Prof. Outkar and K. H. Kamdar are illuminating. An emphatic plea for promotion of the interests of historical studies, for creation of an atmosphere conducive to the rise of great historians of the type of Ranke, Mommsen, Gibbon, Green, Macaulay and Carlyle and for systematic efforts towards writing a national history of India, is made by Prof. Sharma in his paper on "Where Stands Calio": and the account of the ancient seat of Buddhist learning at Vallabhi by Mr. M. J. Dikshit may be referred to.

The problem of Indian States is a baffling one and the merger of small states in bigger and more progressive ones, and the formation of 'sub-federations' which has found favour lately with the Government of India, would perhaps solve some at least of the difficulties confronting the smaller states, though it would entail a certain dimunition of their sovereign power, prestige and political autonomy but compensating correspondingly in the matter of administration and pooling of resources for economic uplift, nation building activities and political security, as suggested by Mr. H. R. Kelkar.

The recent advances made by the Cambridge School in the Theory of Value, scope of economics and the extent of state intervention in economic matters are discussed by Prof. T. M. Joshi in "Economics Since Marshall". Prof. S. G. Berry's "Examination

of the problem of minimum living wage in India" is bound to stimulate great interest in view of the urgent need for such a reform in our country.

The book is very nicely got up and we congratulate the History and Economics Association of the Fergusson College on the publication of such an excellent volume. D. S. A.

ENGLISH—SANSKRIT

The Vivaraṇaprameyasaṅgraha of Bhāratītīrtha. Translated into English by S. S. Suryanarayana Sastri and Saileswar Sen, Andhra University Series No. 24. Price Rs. 6-8-0.

The Vivaraṇaprameyasaṅgraha of Bhāratītīrtha. Edited by S. S. Suryanarayana Sastri and Saileswar Sen. Andhra University Series No. 25. Price Rs. 7-8-0.

WE congratulate the editors on the excellent translation and on their careful editing of the textual matter and we extremely regret that Prof. S. S. Suryanarayana Sastri, one of the editors, has been taken away from us. In the bewildering maze of conflicting traditions it is difficult to say whether Bhāratītīrtha or Bhāratikṛṣṇa Tīrtha as he is sometimes called was succeeded by Vidyāraṇya. Rāmakrishna, the commentator on *Pancadaśi* mentions Bhāratītīrtha and Vidyāraṇya. In the *Punyaślokamanjari* ascribed to Sadaśiva Brahman (whose samādhi is at Nerur, few miles off Karur) in the verses referring to Vidyaśaṁkara the description is Śriman Mādhava Bukka Bhāratīyatiprashtairmahiṣtairvritaḥ (Chap. 51, verse 98). The Sringeri Inscription, E.C. VI. Sg. 1 refers to a grant made by Harihara on the 9th of March 1346 to Bhāratītīrtha, the Svami of Sringeri. Whether or not Mādhava, Vidyāranya and Kriyāsakti are different or are one and the same individual is an extremely difficult question to answer and different conclusions are arrived at by different scholars. If to this be added the one of the identity of Bhāratītīrtha with Vidyāranya the puzzle will be insoluable. The authorship of the Vivaraṇaprameyasaṅgraha, unfortunately, suggests the riddle. In the introduction to the Ṛkbhāsya and Taittarīya Samhita by Sayaṇācārya it is found that Mādhavācārya who was invited by the king to publish a commentary expounding clearly the meaning of the Vedas suggested that his younger

brother Sāyaṇācārya who knew all about the Vedas might be asked and that he would do it and that Sāyaṇa thereupon took it up. This, if true, does not negative the identity of Mādhava with Vidyāraṇya. Much less would the reference to Sāyaṇa-mādhavokta-vidhayā in *Punyaślokamanjari* verse 102, in praise of the work of Vidyātīrtha, affect this inference. In the opening verses of *Parāśara Mādhavīya* it is said that Mādhava was the guru and minister of king Bukka. According to Narasimhachar Sāyaṇa and Bhōganātha were his (Mādhava's) younger brothers for which he relies on *Parāśara-Mādhavīya*, *Alamkāra-Sudhānidhi*, *Subhāṣhita-Sudhānidhi*, *Prāyaccitta-Sudhānidhi*, *Yajñātantra-sudhānidhi* and *Mādhaviya Dhāttu-Vṛtti* and a mutilated inscription of the Aruḷāla perumal temple at Conjeevaram. Bhāratitīrtha evidently was the guru of Vidyāraṇya according to the commentary of *Parāśara-Smṛti*. That Vidyātīrtha was Vidyāraṇyaś guru I have already indicated. That Bhāratitīrtha was the guru of Mādhava is also clear from the *Jaiminiya-Nyāyamāla vistāra*. Bhāratitīrtha is said to have written a work called *Drigdriśya-viveka* as well as a portion of the *Pancadaśi*. There is a suggestion at page x—of the introduction that in all probability the author of this work is the same as that of *Vaiyasika nyāyamāla* and *Drigdriśya-viveka* for reasons which are set out by the learned editors. Bhōganātha, brother of Sāyaṇa and Mādhava, is not Bhāratikṛṣṇa because he was the composer of the Bithargunta grant and is described as the boon companion and minister of Sangama II in 1356 A.D. Vidyātīrtha is probably the guru of Mādhava, brother of Sāyaṇa, son of Māyana and Srimati and of Bhāradvāja gotra. Śaṁkarānanda is probably the disciple of Vidyatīrtha or Vidyaśaṁkara, born at Madhyārjuna (the modern Tiruvadumaradur), son of Bālacandra and called Maheśa before he took sanyāsa. He was a fellow sanyāsi-disciple of Vidyāśaṁkara. The colophon to chapter fifty-one of the *Punyaślōkamanjari* describes Vidyaśaṁkara as being worshipped by Vidyaraṇya, Saccidananda and others and as the guru of Śaṁkarananda, who occupied the pontifical office of Kañcī Pītha after him. Sāyaṇa cannot be Bharatitīrtha who was consecrated in 1328 and was pontiff at Sringeri in 1346 A. D. Sāyaṇa was the minister successively of Bukka I, Sangama II, Kampanna and Harihara II

through the greater part of the fourteenth century; he had three sons; he was a regent during Sangama's ministry; he was his teacher; and was a warrior and a great and successful general. Hence Bhāratikṛṣṇa was a different individual from any of these and was perhaps looking after the routine work at Sringeri when Vidyāśaṁkara was away or Vidyāraṇya was at Hampi pre-occupied with political affairs of the new kingdom. *Vaiyasikanyāyamāla vistara* is said to be a work by Mādhava and *Pancadaśi* is ascribed both to Bhāratitīrtha and Mādhava. So in all probability the authorship is ascribable to Mādhava. Appaya Dikshitar's statement about the authorship of the *Drigdriśya-Viveka* that Bhāratitīrtha had the title Vidyāraṇya is intriguing but unsupported by other evidence. Like *Sāyaṇa Mādhavokta Vidhayā* in the description of Sadaśiva Brahma referred to above, *Bhāratitīrtha Vidyāraṇya muniśvara* may have to be taken as referring to one individual. Homage to Vidyātīrtha, Vidyāraṇya and Śaṁkarananda in *Punyaślōkamanjari* is understandable. Śaṁkarananda was the leader of the sanyāsi disciples of Vidyāśaṁkara, after whose samādhi naturally homage would be to Śaṁkarananda by Vidyāraṇya though in the colophon it is said "*eśa vidyāraṇya saccidānandādi sevita caranaḥ Śaṁkarānandaguruḥu Vidyanātha Vidyeśa Vidyaśaṁkarādyaneka nāmā Vidyātīrtha* "*iti suprasiddhaha*". Śaṁkarananda referred to in this work may be the disciple of that name in Śrī *Vidyāraṇya saccidanandādi sevita caranaḥ Śaṁkarānandaguruḥu Vidyanātha Vidyeśa Vidyāśaṁkarādhyaneka nāmā Vidyātīrtha iti suprasiddaḥa;* and the author of *Vivekasāra*, and the pontiff of Sringeri Math between 1428 and 1454 A. D., who was perhaps the author of these will have to be identified not with Mādhava but some one else. We congratulate the editors on the trouble which they have taken in publishing this excellent work on Advaita Vedānta.

S. S.

ENGLISH-KANNADA

South Indian Inscriptions (Texts) Vol. IX-Part II. Kannada Inscriptions from the Madras Presidency. Edited by Mahamahopadhyāya Arthasāstravisārada R. Shama Sastry, B.A., Ph.D. with the assistance of N. Lakshminarayan Rao, M.A. Price Rs. 15-4-0 or Sh. 23. d. 6.

THIS part two comprises the inscription of the archæological department of the Presidency of Madras collected between 1904

and 1928 and they help our study both from the historical and linguistic point of view, relating to the Vijayanagara dynasty, Changalva Chiefs and the Mysore Kings. The Vijayanagara inscriptions have the same *svasti* as the Hoysaḷas. An analysis of the persons mentioned, the place where each of them was ruling, their relationship to the ruling dynasty make very interesting reading. Inscription number 430 (A. R. No. 369 of 1927) dated 1406 praises Vidyāraṇya guru and records a gift to Nārasiṁha Bhārati, the guru of Sringeri, that is when Bukka was king and Bāchaṇṇa-oḍeya was administering the Bārakūra rājya. It contains the well-known verse :

" ....| ಯಸ್ಯ ನಿಶ್ವಸಿತಂ ವೇದಾ ಯೋ ವೇದೇಭ್ಯೋಽಖಿಳಂ ಜಗತ್ ನಿರ್ಮ್ಮ [ಮೇ]
ತಮಹಂ ವಂದೇ ವಿದ್ಯಾತೀರ್ಥಮುನೀಶ್ವರಂ | [|*] ಯ [ತ್ಕೃಪಾ] ವೀಕ್ಷಣಂ ದಿಕ್ಷು ಸರ್ವಾ[ರ್ಣ] ವೇದ [ಪ] ತಿ [ಂ]
ಸತಿ| ವಿದ್ಯಾರಣ್ಯಗುರುಂ ವಿದ್ಯಾರಾಜ್ಯಕೇಸರಿಣಂ ಭಜೇ | ಬಹವೋ ಗುರವ—
ಸ್ಸಂತಿ ವಕ್ಷಸ್ಸ್ಥಭಾನವೋ ಯಥಾ | ಯೇಕೋಽಪಿ ಭಾರತೀತೀ [ರ್ಥ] ರಾಜತೇ ಭಾನುಮಾ—
ನಿವ | [|*] ...."

and is important as showing the position which the gurus of Sringeri held prior to the date of the alleged forgeries according to Rev. Father Heras *i.e.* mid-sixteenth century. Several other inscriptions refer to Vidyānagarī, E. G. No. 640 (A. R. No. 71 of 1904) dated 1550 *A.D.*; No. 641 (A. R. No. 85 of 1904) dated 1551 *A.D.*; both in the Kallesvara Temple at Bagali, Harapanahalli Taluk, Bellary District: No. 654 (A. R. No. 14 of 1904) at Hampi, Hospet Taluk, Bellary District, dated 1554 *A.D.* No. 661 (A. R. No. 407 of 1920) dated 1556 *A.D.* at Chyabala, Gooty Taluk, Anantapur District: No. 662 (A. R. No. 212 of 1913) dated 1556 *A.D.* at Somasamudra, Bellary Taluk, Bellary District: No. 663 (A. R. No. 423 of 1920) dated 1556 *A.D.* at Pennahobilam, Gooty Taluk, Anantapur District: No. 666 (A. R. No. 270 of 1918) dated 1557 *A.D.* at Muttigi, Harapanahalli Taluk, Bellary District: No. 671 (A. R. No. 543 of 1915) dated 1560 *A.D.* at Buduru, Adoni Taluk, Bellary District: No. 677 (A. R. No. 215 of 1913) dated 1563 *A.D.* at Yalpi-Kaggallu, Bellary Taluk, Bellary District: and No. 678 (A. R. No. 11 of (1904) dated 1563 *A. D.* at Hampi, Hospet Taluk, Bellary District.

Number 453 (A. R. No. 24 of 1904) dated 1450 gives the genealogy of the Vijayanagara Kings from Sangama down to

Prauḍhadēva-Mahārāya in Sanskrit in Nāgari characters. Number 462 (A. R. No. 762 of 1916) dated 1467 records the order of Sāḷuva Narasiṅgayyadēva-Mahā-arasu that the worship in the Gōvindarāja Perumāḷ temple at Tirupati be conducted on the same lines as those of Tiruvēṅgaḷanātha on the Tirumale Hill. Number 489 (A. R. No. 151 of 1924) dated *A.D.* 1513-14 of Kṛishṇadēva-Mahārāya gives the genealogy of the Tuḷuva dynasty down to Kṛishṇarāya in Sanskrit. In this work we find several inscriptions which refer to copper-plate grants previously issued suggesting that many a time stone grants or records came after, followed or referred to previous copper-plates. Numbers 703 to 706 are of Mysore Kings. No. 704 (A. R. No. 233 of 1928) corresponding 1717 *A.D.* registers the grant of 3,600 *varāhas* by Kṛishṇarāja Voḍeya (II) for the services of the God Kamchi-Varadarāja through the agency of Aḷagiyamanavāḷa Rāmānujajīyar. No. 706 (A. R. No. 60 of 1904) corresponding to 1780 refers to the reign of Navab Hyderalli Khān Bahādur and records the completion of the construction of the temple of Hanumanta.

S. S.

SANSKRIT

Mahābhārata. Fascicule 12, Araṇyakaparvan (2), edited by Vishnu S. Sukthankar. Bhandarkar Oriental Research Institute, Poona.

THE section of the great epic now issued completes the fourth volume in the great edition undertaken by the Bhandarkar Institute. It has a melancholy interest, as it is the last seen through the press and published in the life-time of Dr. Sukthankar, whose untimely death is almost a disaster for those engaged in building up a correct text of our greatest epic. One might see almost a premonition of his approaching dissolution in the mind of the editor in the concluding paragraphs of the introduction prefixed to this *parvan* (pp. xxv-xxvi). He mentions that seventeen years had passed since he took up the task from Mr. N. B. Utgikar, that during the period four whole *parvans* (Ādi, 1933, Virāṭa, 1936, Udyoga, 1940 and Āraṇyaka, 1942) had been published, and that considerable progress had been made in the printing of Dr. Franklin Edgerton's edition of Sabhāparvan and in the completion of the press copy of Dr. S. K. Belvalkar's edition of Bhīṣmaparvan. The six parvans make up a

total of 36,800 out of the total of 82,150 *ślokas* constituting the entire epic. When one considers the enormous labour involved in the preparation of a so meticulously edited edition, there will be general agreement, coupled with gratitude, in an appreciation of Dr. Sukthankar's claim (p. xxv): "This is no mean achievement, we think."

Dr. Sukthankar notes that the text of this *parvan* as compared with the others already edited offered no special difficulties for textual reconstruction (p. xvi). A curious feature of the texts of this *parvan* is that the usually inflated Southern recension is really shorter here than the Northern, the Calcutta edition (printed) showing for example an excess of 1,710 *ślokas* over Prof. P. P. S. Sastri's "Southern" edition (p. xvii). It shows that the inflation in the Southern text is not uniform throughout the epic. None of the printed editions, including the present agree either in extent or in the number of chapters with the figures given in the *parvasamgraha* (269 and 11,664). Dr. Sukthankar dismisses the differences in the totals of *ślokas* as natural and due to defective enumeration but an excess of about 30 chapters leads to one of two alternatives *viz.* incorrect enumeration of chapters or an addition of 30 chapters. He inclines to the second of the alternatives (p. xxxi). That the *parvan* contains manifest interpolations is evidenced in the discussion of the famous episode of the temptation of Arjuna by Urvaśi (Ch. 45-46 of the Vulgate), which with its erotic appeal is deemed as quite incompatible with the setting of the epic (p. xix). The episode is wanting in the Kāṣmīri recension and in the *Bhāratamanjarī* of Kṣemendra, which naturally reflects the text current in Kāṣmir, but in "an excellent" but fragmentary Devanāgari Manuscript of the *parvan* belonging to the Bombay Branch of the Royal Asiatic Society. The evidence seems conclusive. Other omissions in the summary of Kṣemendra are Karṇa's conquest of the world and the visit of Durvasas to Yudhiṣṭhira.

An appendix of 27 pages presents additional passages found in different manuscripts, and rejected in the building of the text, which were too long to be shown in the footnotes (pp. 1043-1089).

An important feature of the valuable critical notes of the editor is the exhibition of wholesale borrowing in Purāṇic literature from

the *Mahābhārata.* The *Skānda*, *Pādma*, *Mātsya* and *Brāhma* purāṇas are among the chief "borrowers". The *Sūryoṣṭatara śata-nāmāvalī* (Ch. 9) occurs *verbatim* in *Skānda*, 7, 1, 280 and *Brāhma*, Ch. 33. The transfer is more evident in the *tīrtha-yātrā* section (See Critical Notes pp. 1099 ff.). Other instances are the Agastya episode (Ch. 98) which occurs also in *Pādma* (5, 19), the frog-girl tale (Ch. 190) which also occurs in *Pādma* (5, 2, 84), the story of Skānda (Ch. 213-221) which shows "great similarity" to *Skānda*, *Kaumarikā-khaṇḍa* (Ch. 29-32), the *Rāmopākyāna* (Ch. 264-275) out of which many verses occur in *Skānda*, 3, 1, Ch. 1, 2 and 44 and the *Sāvītriupākhyāna* (Ch. 277-283) which is repeated in *Viṣṇudharmottara-purāṇa* (2, 37). On the other hand borrowing by the *Mahābhārata* from the *Rāmāyaṇa* is suggested in the soliloquy of Sudeva (Ch. 65, 7-25) and the soliloquy of Hanumān (*Sundara kāṇda*, Ch. 18) and perhaps also in the episode of Ṛṣyaśṛnga (Ch. 110-113) in *Bālakāṇḍa* (Ch. 8-10), for which following Lüeders, Dr. Sukthankar finds the source in the *gāthas* and the Buddhist *Jātakas* (p. 1101).

Some inconsistencies in the epic are noted by the editor. One is the account of the escape of the Pāṇḍavas from the lac palace (Ch. 13, śl. 82 ff.) which conflicts with the story in *Ādiparva* (Ch. 135 ff.) which relates that they made their escape through an underground tunnel (*surunga*), whereas the escape is related in *Āraṇyaparva* as due merely to Bhīma's super-human strength and prowess.

An illustration of the attention to details by the editor is his exposure of the unsatisfactory translations of the expression "*paramaśobhanam*" as applied to the *deformed* Bāhuka in *Naḷopakhyāna* (Ch. 69, śl. 25), whereas it becomes quite clear if the expression is split into *param aśobhanam.* (p. 1098).

The extraordinary pains lavished in the preparation of this definitive edition could only be sustained by a high sense of duty and a spirit almost of dedication. That the task was undertaken and pursued only in this spirit is evident from the touching declaration with which Dr. Sukthankar closes his introduction to the *Parvan*:

"If Maharṣi Kṛiṣṇa Dvaipāyana Vyāsa tells us that he has cried himself hoarse, urging people to follow the Path of Duty:

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति माम् ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

his shouting with uplifted arms has *not* been entirely in vain. He has *not* failed in his mission. Across the reverberating corridors of Time, we his descendants can still hear dimly his clarion call to Duty. It is in response to that call and in a spirit of reverent homage to that Sage of unfathomable wisdom—that embodied voice of the Collective Unconscious of the Indian people—we offer this work, pledged to broadcast to mankind, in this hour of its need and its peril, the luminous message of the Maharṣi:

न जातु कामान्न भयान्न लोभाद्धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

These words, uttered in August 1942 by the voice that is now stilled repeating Vyāsa's creed that not for love, nor of fear nor for gain should one forsake Duty, nor even for keeping life together, because Duty is eternal while pleasure and pain are fleeting, even as eternal is Life while the striving for it is transient, not only describe the high faith which has inspired the editors but broadcast the exhortation of Wisdom of India to the Ages.

K. V. RANGASWAMI

ENGLISH

The Hindu Law in Mysore—By M. N. Srinivasan, Advocate, Bangalore.

THE Hindu Law in Mysore as amended by statute and interpreted by case-law has been undertaken to be stated and accomplished by Mr. Srinivasan in a manner most useful to the busy lawyer. We have no doubt that by bringing prominently to notice the Mysore variations of the law, the work is rendered helpful. It does not purport to be a treatise on Hindu Law like Mayne, Sarkar and others. But now law, even Hindu Law, is more or less laid down by Legislation and Judicial interpretation and Mysore has also invariably followed the pronouncements of the Judicial Committee of the Privy Council. It is true there are certain sections like the Law of Debts and Alienations and Stridhana where there has been some departure in Mysore and they have been

well noticed in the book under reference. It is interesting to observe that Mr. Srinivasan has dove-tailed the various subjects of Hindu Law while discussing the sections of the Hindu Law Women's Rights' Act, X of 1933. Perhaps, a general description of Hindu Law itself by way of introduction with its interpretation as amended time after time by statute and at the instance of the great sages, law-givers and judges would have been found very useful and we wish when the second edition comes out, which we hope will be very soon, advantage will be taken of giving an introductory chapter and also making a reference to the Mysore variations very easily obtainable. The work is done with care and thoroughness and is bound to be of great assistance to judges, lawyers, students and reformers of law. Mr. Srinivasan has rendered great service in the collection of these new features in one short compendium. The work is excellently got-up and leaves nothing to be desired.

S. S.

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NOTES

By Hulur Srinivasa Jois

Kodagi Inscription of Yeraballi (Hiriyur 16)

"The Pratāpa-chakravartti Hoysaṇa Vīra-Ballāla Dēvarasa's great minister Bebeya Daṇṇāyaka granted to Karaḍikere Peruma Gauda's son Nāgeya-nāyaka a *nettaru-koḍagi* as follows:—When Kambala Deva having smitten Huḷi-era was departing, Bebeya-daṇṇāyaka, coming with a force, fought in front of Molalur, and in the fight that Nāgeya-nāyaka's younger brother Jakkiya-nāyaka fell, on account of which a *Nettaru Koḍagi* was granted." The date of this grant is given thus:—Krodhana Samvatsarada Bhadrapadha Śuddha 10, Adityavara, the Śaka year is not mentioned in the inscription. The date of this inscription as given in E.C. Vol. XI. is 1205 *A.D.* The correct date of this inscription would be Śaka year, 1247 *A.D.* or 1325, *A.D.* My reasons for the same are as follows:—

(1) The smitting of Huḷi-era by Kampila took place in the year Krodhana as is mentioned in a viragal found at Kadasur village, Tiptur taluq. It is dated Śaka 1247, Krodhana Sravana Śu. 2 Brihaspativāra, roughly corresponding to 1325 *A.D.*

(2) *Bebeya Daṇṇāyaka* was the minister of Ballāla III and died in the year 1328 *A.D.* In his memory his sons Ballappa Daṇṇāyaka and Singayya Daṇṇāyaka set up a linga in Bemmatanur (Modern Chitaldrug) *vide C.D.* 4 dated 1328 *A.D.*

Koḍagi Inscription of Harati (Hiriyur 18)

For the same reasons, the date of the Koḍagi inscription at Harati in Hiriyur taluk is 1328 *A.D.* and not 1208 *A.D.* as is mentioned in the E.C. Vol. XI. Chitaldrug District.

CORRESPONDENCE

THE PLANCHETTE: AN OBJECTION

MR. GOKHALE, Secretary, Chikitsa Mandal, Poona, an Association for the investigation of Occult Phenomena, in the course of a communication says: "A careful examination of the answers got through the planchette will show that they scarcely contain any information that it is impossible for the medium to get by guess or that could not have been in the sub-conscious mind of the medium as the result of actual experience or thinking (of the sub-conscious mind, of course).

"If anybody wants to contest this statement and maintain that the intelligence guiding the hand of the medium is that of the spirit called, let him show that under the same guidance the medium can write the answers in the mother-tongue or script known to the spirit but not known to the medium. For instance, if the medium be a Mysorean or Tamil gentleman and if the spirit called be that of a Maharashtriyan or Bengali (We are told by spiritualists that they have often called the spirits of Lokamanya Tilak, C. R. Das etc.) let the planchette write the answers in Marathi or Bengali languages and script.

"So far as I know this has not been done and I know of no spiritualist who has offered to demonstrate this.

"This shows that the intelligence guiding the planchette is not that of any entity, other than the medium (or any of the members of the seance).

"In spite of the opinion of Sir Oliver Lodge, a very large majority of the world's thinkers maintain that the evidence so far available is not adequate to prove the existence of spirits. Consider the following extracts:

"'Simple common place sub-conscious writings, the vapourings of the Ouija board, the so-called trance state and the *fabrications of spiritualistic mediums* may be and generally are nothing more *than sub-conscious day-dreams*—manifestations of sub-conscious memories identical in principle with normal nocturnal dreams.'

—*Dr. Morton Prince*

"'It is difficult not to contrast the rigorous respect for evidence which Lodge evinced as a Physicist and the somewhat *indiscriminate respectiveness* which he showed as a Psychical Researcher': An article in 'The Statesman and Nation'.

"'There has been much discussion of late of the claims of spiritualism and of Psychical Research to provide proof of the survival of the dead. Speaking as a scientist *I find the alleged proof totally unconvincing.* Speaking as a human being I find most of these ridiculous as well.' —*Sir J. Jeans.*

"'Upon the contingent of any individual consciousness after bodily cessation and disintegration 'The Science of Life' has no word of assurance and on the other hand it assembles much that points towards its improbability'—*The Science of Life by H. G. Wells.*

"Willam James, Dean Inge, Prof. Broad (of Cambridge University) and several others might be mentioned among those that do not think that the proof for the survival of human personality after death is adequate.

"Controversies about beliefs not accepted by a majority of the world's leading thinkers are not decided by the opinion of a few great men, as it is obvious from the lives of great scientists and philosophers that even they have some bias or weakness. So if any spiritualist argues that spiritualism is true, because, Sir Oliver Lodge believes it to be true, then we ask him, if on the same ground he is prepared to accept the following opinion of Sir Oliver regarding the superiority of Christianity to other religions.

"'Yes; truly *Christ was a Planetary manifestation of Deity*—a revelation to human race, *the highest and the simplest it has yet had.*'—Page 383, 'Raymond'."

He adds that our publication of the article is bound to encourage belief not supported by scientific evidence and ends with a request that such articles should not be published in our Journal and if it should be, Mr. Gokhale's objections (printed above) should be published with the editors' reply thereto. It will be noticed I have gladly and readily responded to Mr. Gokhale's request. As regards my reply, I regret I cannot add to what I have already said while publishing it [cf. p. 140]. The gentlemen concerned with the

working of the Planchette are persons who hold responsible positions in the official life of the country. In publishing this talk with the planchette, I have called it an experiment. Rajasabhabhushana K. Chandy's views are given and what I observed, and that casually, many years ago, the only occasion when I was unknowingly intrigued into it is mentioned and I have also added that the Questions and Answers will speak for themselves. Whatever information concerning this experiment is given, the editor has no responsibility in it. Whether he believes or does not believe in this phenomena does not arise. I may also say I have had no experience of these seances and I am not a spiritualist. It may be as Sir C. V. Raman says that the planchette writings are just a 'Myth' or it may be that they are not. In any case Mr. Gokhale's *objection* is printed as desired by him.

S. SRIKANTAYA.

SIGNIFICANCE OF MEGALITHIC MONUMENTS

(Discussion on Mr. L. A. Krishna Iyer's Paper on "The Significance of Megalithic Monuments" submitted to the Ninth All-India Oriental Conference and Published in the Quarterly Journal of the Mythic Society, Bangalore, Vol. XXIX. Pages 58-61.)

MANY years have passed since the paper "On the Megalithic Monuments of the Cochin State" was published in the *Journal of the Indian Anthropological Institute*. Vol. II, Nos. 3 & 4, Pages 101-112, from materials collected in 1910-13 and embodied in my report to the State in 1913 and I have had no opportunity for further study since. May I request the author of this excellent paper for an elucidation ? In my extensive study of the Gold-fields of the Nilgiri-Wynaad, I did not notice a single dolmen in these parts although gold was found distributed throughout the area. The dolmens and menhirs were generally found in the higher uplands and forests of the Cochin State but there was no trace of gold or any other mineral deposits of economic value. The higher state of civilization marked by *topi-kallu* and *kuta-kallu* was entirely confined to open lands and cultivated fields of the present day, with no indication of any economic minerals. The primitive tribes that constructed these megalithic monuments appeared to have belonged to an age

when the use of gold was unknown, at any rate in India, no article of gold being found in any of the excavations. The dolmens of the Cochin State are generally made up of well-chiselled slab stone. The solitary example of menhirs is very crude but *topi-kallu* and *kuta-kallu* are wonderful specimens of well-chiselled and well-finished structure indicating a much higher civilization.

K. K. SEN GUPTA,
(MA., B.SC., M.S.C., F.G.M.S.)

I am glad that Mr. Sen Gupta has sought for elucidation on one point that arises out of my paper on "The Significance of Megalithic Monuments." I am aware of the valuable work done by Mr. Gupta in connection with the Geological Survey of the Cochin State in 1913. I drew my inspiration that the dolmen builders of the Deccan were mining for gold, copper, iron and diamond from "The Children of the Sun" by W. J. Perry where he records this line of enquiry pursued by Major Munn, Inspector of Mines, Hyderabad. He also relies on Vincent Ball to observe that gold-washing as practised in India is an example of human degradation. The Gonds of Central India and the Kurumbas of the Nilgiris were assiduous gold washers and they are restricted to certain geological formations.

I have observed that the uplands of the Anjanad Valley of Travancore are the home of a large concentration of dolmens and it is only the spade of the archæologist and the geologist that can determine what the mineral contents of the soil are in Anjanad.

L. A. KRISHNA IYER.

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THE Bhandarkar Oriental Research Institute has to announce that, in place of the late lamented Dr. V. S. Sukthankar, Rao Bahadur Dr. S. K. Belvalkar, M.A. Ph. D. has, from the 1st of April 1943, taken over charge of the General Editorship of the Critical Edition of the Mahābhārata, which is being published by the Institute. Dr. Belvalkar is one of the principal founders of the Bhandarkar Institute and has been closely associated with the work of the Institute's Critical Edition of the Mahābhārata ever since its commencement. He worked as an active member of the Mahābhārata Editorial Board in the early years, before Dr. Sukthankar was called on to the task. Under the latter's General Editorship Dr. Belvalkar has already prepared the Critical Edition of the Bhiṣmaparvan, which will very shortly be sent to the press.

Dr. Belvalkar's mastery over the science and the technique of Textual Criticism has been already fully evidenced by the critical editions of several Sanskrit texts which he has to his credit. His other achievements in the field of Sanskrit Literature and Indian Philosophy are too outstanding to need mention. In recognition of his services to Sanskrit studies, he has been unanimously elected the General President of the All-India Oriental Conference to be held in Delhi in December 1943—this being the highest honour which can be conferred on any Indologist.

With Dr. Belvalkar as the General Editor, one feels convinced that the Critical Edition of the Mahābhārata will maintain the same high standard of scholarship and thoroughness of scientific method, by means of which Dr. Sukthankar had secured for that Edition universal approbation. It is further a matter of great satisfaction that the Institute has secured the help of several scholars of repute, Professors Edgerton and De among them, who have readily agreed to collaborate with Dr. Belvalkar in the remaining portion of the Critical Edition of the Epic. Ways and means are accordingly being explored to carry on the work to completion in a manner consistent with the high standard that it demands.

It is to be hoped that old patrons of the Mahābhārata-project will kindly continue their patronage in greater measure, and that new patrons will generously come forward to promote, by means of financial grants, this work of international importance!

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